THE LIVES OF TEN Excellent Men.

I. Dr. *John Reynolds.*
II. Mr. *Richard Hooker.*
III. Dr. *William Whitaker.*
IV. Dr. *Andrew Willet.*
V. Dr. *Daniel Featley.*
VI. *Walter Norban*, Esq;
VII. Mr. *John Gregory.*
VIII. Bishop *Duppa.*
IX. Archbishop *Bramhall.*
X. Bishop *Taylor.*

Eccluſ. 44. 1.
Let us now praiſe Famous Men.

LONDON,
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D.

B.N.C.
E.MADAN
OXFORD

TO THE

Noble and Ingenious

Gentleman-Scholar

J. H.

In hopes he will live to increase the Number of

Excellent Men.

THIS

REMEMBRANCER

Is Dedicate by

C. B.

A REMEMBRANCER OF Excellent Men.

I. Dr. *John Reynolds.*

[*From Sir* Iſaac Wake's *Latin Oration.*]

1. HOW *Frail* and uncertain is the *Life* of Man, I wiſh, if it had pleaſed God, we might have learned ſome *other* way, than by this preſent ſpectacle. Yet muſt we not lament *overmuch* the death of this excellent

Person, whose *happiness* we cannot doubt of, being well assured of his *Piety* and *Virtue*; one, to whom no part of *felicity* is wanting, but that of *Virginius Rufus*, to have another *Tacitus* to give him a Funeral Commendation. As for me, whilst I behold this concourse of *Scholars* at other times *pleasant* to me, now upon this occasion *sad*, and call to mind the Royal tears of *Xerxes* poured forth at the view of his numerous *Army*, I cannot choose but mourn and sigh, having before my eyes, as in a glass, the image of *your* Mortality also.

2. For, who is there that in confidence of *Learning*, Wisdom, and Virtue, can far extend the hope of *Life*, when the inexorable power above hath not pleased to spare this great *propugnator* of the Orthodox Religion, notwithstanding the *tears* of our *Mother* the University, and the importunate Prayers of the *grieved* Church? Certainly, if those *inestimable* riches of the *mind*, and unperishable

perishable Graces, could impart their efficacy to the *Body*, and give strength and vigour to it, *Reynolds* had still lived here; not according to his own desire, who preferred *Heaven*, but ours, who would enjoy him: he had *lived* so as never to *dye*, to grow old, or to be sick.

3. But to the great loss of *Mankind*, it falls out contrary, that the more any man hath enriched his mind with those Divine Ornaments of *Learning and Wisdom*, so much the more hastily does the *Soul* it self, weary of her earthly Tabernacle, aspire to a higher dwelling, and the *Body* having spent all the spirits in those noble, but labourſome studies, fail and decay. This was the Reason why *this Learned Man*, after so many Scholastick Victories and triumphs, his strength of Body being wasted, breathed forth his glorious Soul, and left us to lament his departure. Indeed he hath lived long enough for *himself*, long enough for *Fame*, (which

yet he could not have out-lived:) but not long enough for the *Commonwealth*, which hath need of so perfect a pattern of all Virtue; not for the *University*, which wanteth that Light of Learning now extinguished; nor for the Common Interest of *Religion*, which being deprived of such a Patron is liable to danger.

4. For although he hath pull'd off the *disguise* from the *Roman* Idolatry, and expos'd it to the hatred of God and Man; although he hath almost cut the throat of the *Antichristian* Monster; though he hath transfixed the very *heart* of Popery through the sides of *Hart*, yet *Sanders* is still untouch'd: but he hath felt the hand of God in the *Irish* Mountains, where he wandred; *Bellarmine* is not quite broken; *Baronius* his frauds are not all discovered (not to speak of our growing *Adversaries*:) In the midst of so much work, how could such a man find the *leisure to dye*, the Harvest being so great, and the Labourers

so

ſo few, ſcarce any at all like unto him?

5. This is matter of Lamentation to the *Church*, whereof ſhe is ſo ſenſible, as if ſhe ſeemed ready to faint at the Death of *Reynolds*. But our Mother the *Univerſity* hath a countenance more ſorrowful (if more may be) and all bedewed with her tears. She thinks upon nothing but her *Reynolds*, ſeemeth ſtill to ſee her *Reynolds*, to hear *Reynolds*, and to embrace his ſhadow. I cannot deny, that our happy *Mother* hath, in this Age, ſo numerous an *off-ſpring* of Learned Sons, that ſhe may rather rejoyce in her *fruitfulneſs*, than complain of her *loſs*, and (if ever) now take up that ſpeech of *Braſidas* his Mother: Braſidas *indeed was a worthy and Valiant man, but* Sparta *hath many more ſuch*: Nevertheleſs I cannot chooſe but favour and excuſe her *pious tears* and juſt grief, when I conſider ſhe hath loſt a *perſon*, who (let not *Envy* hear) ſo far outſhined the reſt of her *Sons*,

in

in the exact skill of divers *Languages*, and the perfect furniture of all *Arts* and Sciences, that he seem'd to be a man plac'd above the reach of Humane *wit*, and one in whom all the *Muses* made trial of their utmost Abilities.

I detract from none, whilst I pay *Reynolds* his due; and I am assured, his just praises will without envy be rendred to him by our Reverend *Governours*, who, for their Gravity, Piety, and Learning are an honour to this *University*; and likewise by those most illustrious *Prelates* sitting at the stern of the Church, and there exhibiting to the Christian world admirable demonstrations of their *Sanctity and Prudence*. To which greatest Lights of the Church and University, if any one think this our *Doctor* so far inferiour in Merit, as in publick Dignity, let me put him in mind of what the greatest of Bishops, *Austin*, honourably saith of St. *Hierom*, *How much soever a Bishop is above a Presbyter*,

ter, yet is Hierom *the Presbyter a greater man than* Auſtin *the Biſhop*. And when others admire the *Learning* of this our Doctor, his *Humility*, his *Abſtinence*; all which were truly to be much admired; I for my part am amazed at this, and ſhall ever wonder at it that he was able to contemn *Glory*, and to deſpiſe *Preferment*.

7. I will not ſay of him what *Illyricus* and *Wigandus* ſay of *Luther*, whom they have ſtiled *the German Prophet*: howbeit ſeeing there is no part in the praiſes either of *Luther*, or *Calvin*, or *Beza*, or *Whitaker*, which *Reynolds* may not juſtly challenge: I will congratulate our *Country*, that ſhe brought him forth; our *Univerſity*, that ſhe bred him up; and that *Colledge* moſt fruitful of good Wits, that ſhe nurſed *Reynolds*, whom his excellent Piety, Virtue, and Eruditi-on hath advanced, (that I may compare him with his Collegues) above *Jewell* himſelf, above *Wotton*, *Vives*, *Hooker*, & *ſupra* POLUM.

8. Now

8. Now let that foul impudent Railer *Weſton* * go vomit forth what ſcurrilities he will, and accuſe our Doctor of *ſlowneſs*, and of *pretending Sickneſs*. He thinks us all very *dull*, who held ſuch a perſon in ſo high *Veneration*, and believed him to be *ſick*, whom (alas!) we ſee *dead*. And yet, *Weſton* himſelf, when he ſo inveighed againſt the *Heads* of our Univerſity, that, even for being *Married*, ſome of them he by name accuſing of wickedneſs, could not find ſo much as one act to be reprehended in the whole life of this moſt *Holy* man.

* *Duacenſ. Præf. ad Lib. de triplici Hom. officio.*

9. But he was far off: what did they that ſtood at nearer diſtance? They all dearly *lov'd* the man, they lov'd his manners and integrity. And if perhaps his reſolute ſeverity and ſtiffneſs of mind, without favour and partiality, might be *blamed* in him; or if any thing elſe (but what could?) Verily that *fault* would ſooner become

come a *Virtue*, than our *Saint* be made *Vitium*. No queſtion, but he is in a bleſſed condition among the Holy *Angels*. As for *us*, who reverence the *Memory* of this beſt and wiſeſt man, we ſhall not doubt to pronounce, *Oxford* will then be *happy*, when any equal and like to him ſhall ſucceed into his place. For we may have, whom their great *Eloquence*, infinite *Reading*, ſublimity of *Wit*, gravity of *Judgment*, *Virtue*, *Humanity*, *Candor*, and all theſe ſhewed in excellent *Monuments* and Writings, may very much commend; *Reynolds* certainly, we ſhall not have.

In *B. Mariæ, Ox. Maii* 25. 1607.

Concerning Doctor Reynolds *out of Dr.* Crackanthorps Defenſio Eccleſiæ Anglicanæ, *c. 69. p.* 491. *An.* 1625.

DOctor *Crackanthorp* there tells the Archbiſhop of *Spalato*, that

that Dr. *Reynolds* was no *Puritan*, (as he called him) but he himſelf a great *Calumniator:* For firſt, he profeſſed that he appeared unwillingly in the Cauſe at *Hampton-Court*, and meerly in obedience to the Kings Command. And then, he ſpake not one word there againſt the *Hierarchy:* Nay, he acknowledged it to be conſonant to the Word of God, in his *Conference with Hart.* And in *Anſwer to Sanders* his Book of the Schiſm of *England*, (which is in the Archbiſhops Library) he profeſſes that he approves of the Book of Conſecrating and Ordering *Biſhops*, *Prieſts*, and *Deacons.* He was a ſtrict obſerver alſo of all the *Orders of the Church*, and Univerſity, both in publick and his own Colledge, wearing the ſquare *Cap*, and *Surplice*, *kneeling* at the Sacrament, and he himſelf commemorating their Benefactors at the times their Statutes appointed, and reading that Chapt. out of *Eccleſiaſticus*, which is on ſuch occaſions uſed. In a Letter alſo

also of his to *Archbishop Bancroft* (then in Dr. *Crackanthorp*'s hands) he professes himself conformable to the *Church of England* willingly, and from his heart, his *Conscience* admonishing him so to be. And thus he remained perswaded to his last breath, desiring to receive *Absolution* according to the manner prescribed in our *Liturgy*, when he lay on his *Death-bed*. Which he did from Dr. *Holland* the Kings Professor in *Oxford*, *kissing his hand* in token of his love and joy, and within a few hours after resigned up his Soul to God.

II. Mr.

II. Mr. *Richard Hooker.*

[*From Mr.* Isaac Walton.]

1. HIS Schoolmaster perswaded his *Parents* (who intended him for a Prentice) to continue him at School till he could find out some means, by perswading his rich *Uncle*, or some other charitable person, to ease them of a part of their care and charge; assuring them that their *Son* was so enriched with the Blessings of Nature and Grace, that God seemed to single him out as a special Instrument of his Glory. And the *Good man* (whose name I am sorry I am not able to recover) told them also, that he would double his *diligence* in instructing him, and would neither expect nor receive any other *reward*, than

than the *content* of so happy an employment.

2. His *Parents* and his *Master* laid a Foundation for his future happiness, by instilling into his Soul the Seeds of Piety, those conscientious Principles of loving and fearing God, *a Belief that he knows the very secrets of our Souls, that he punisheth our Vices, and rewards our Innocence; that we should be free from Hypocrisie, and appear to man what we are to God, because first or last the crafty man is catch'd in his own snare.* These seeds of Piety were so seasonably planted, and so continually watered with the dew of Gods blessed Spirit, as hath made *Richard Hooker* honour'd in *this*, and will continue him to be so to *succeeding* Generations.

An. 3. *Eliz. John Hooker* gave Bishop *Jewell* a Visit at *Salisbury*, and besought him for Charity sake to look favourably upon a poor *Nephew* of his, whom Nature had fitted for a *Scholar*, but the estate of his Parents

was so narrow, that they were unable to give him the advantage of *Learning*; and that the *Bishop* would therefore become his *Patron*, and prevent him from being a Tradesman; for he was a Boy of remarkable hopes. The *Bishop* appointed, the *Boy* and his *Schoolmaster* should attend him about *Easter* next following; and then after some questions and observations of the Boy's Gravity and Behaviour, gave his Schoolmaster a *reward*, and an annual *Pension* to his Parents, promising also to take him into his *Care*.

4. *An.* 1567. About the 14th. year of his Age the Bishop commended *Hooker* to Dr. *Cole* President of *C. C.* Colledge, who provided for him both a *Tutor* (which was said to be *John Reynolds*) and a *Clerks* place; which though not a full maintenance, yet with the Contribution of his *Uncle*, and the continued *Pension* of his Patron the good *Bishop*, it gave him a comfortable subsistence. And in this condition he continued unto the

the 18th. year of his Age, still increasing in *Learning*, and *Prudence*, in *Humility* and *Piety*.

5. About this time of his Age he fell into a dangerous *Sickness*, which lasted two months; all which time his *Mother* having notice of it, did in her hourly *Prayers* as earnestly beg his life of God, as the *Mother* of St. *Augustin* did that he might become a true *Christian*; and their Prayers were both so heard as to be granted. Which *Mr. Hooker* would often mention with much joy, and as often pray, *That he might never live to occasion any sorrow to his good Mother, whom he loved so dearly, that he would endeavour to be good, even as much for hers as for his own sake.*

6. As soon as he was perfectly recovered from this Sickness, he took a Journey from *Oxford* to *Exeter* to satisfie and see his good Mother, and by the way visited the good *Bishop*.* After his return to his *Colledge*, came sad news

* See a former Vol.

of the death of his Learned and Charitable *Patron.* But Dr. *Cole* raiſed his Spirits, and bad him go chearfully to his *Studies*, and aſſured him he ſhould not want.

7. A little before his death Biſhop *Jewell* meeting with Biſhop *Sandys* (who had been his companion in exile) began a ſtory of his *Hooker*, and in it gave ſuch a *Character* of his Learning and manners, that though Biſhop *Sandys* was educated in *Cambridge*, where he had obliged and had many Friends; yet his Reſolution was, that his Son *Edwin* ſhould be ſent to *Corpus Chriſti Colledge* in *Oxford*, and by all means be Pupil to Mr. *Hooker*, though his Son *Edwin* was then almoſt of the ſame Age. *For*, ſaid the Biſhop, *I will have a Tutor for my Son, that ſhall teach him Learning by Inſtruction, and Virtue by example.* And doubtleſs, as to theſe two, a better choice could not be made. For by great induſtry added to his great Reaſon, *He did not only know more, but*

what

what he knew, he knew better than other men. And such was his pious behaviour, that in *four* years he was but *twice* absent from the *Chappel-Prayers*: and there he shewed an awful *Reverence* of that God which he worshipped. He was never known to be *angry*, or passionate, or extreme in any of his desires; never heard to repine or dispute with *Providence*, but by a quiet gentle *submission* bore the burthen of the day with patience. And when he took any liberty to be *pleasant*, his wit was never blemish'd with *Scoffing*, or the utterance of any conceit that bordered upon, or might beget a thought of *looseness* in his hearers.

8. In the 19th. year of his Age, *Decemb.* 24. 1573. he was chosen to be one of the 20 *Scholars* of the Foundation. And *Feb.* 23. 1576. his *Grace* was given him for *Inceptor* of Arts, Dr. *Herbert Westphaling*, a man of note for Learning, being then *Vice-chancellor*. The Act following he

was compleated *Master*, his Patron Doctor *Cole* being *Vice-chancellor* that year, and his dear Friend Mr. *Henry Savil* of *Merton* Colledge, being then one of the Proctors: That *Savil*, which afterward founded two famous Lectures in the *Mathematicks*, and enriched the world with that laborious and chargeable Edition of St. *Chrysostomes* Works in Greek.

9. And in this year 1577. Mr. *Hooker* was chosen *Fellow* of the Colledge, happy also in being the Contemporary and Friend of Dr. *John Reynolds*, and of Dr. *Spencer*: both which were after successively made *Presidents* of that Colledge, men of great Learning and Merit, and famous in their Generations. Happy he was also in the Pupillage and Friendship of his *Edwin Sandys* (after, Sir *Edwin Sandys*, known by his *Speculum Europæ*) and of *George Cranmer* (the Great Archbishop and Martyr's grand Nephew, a Gentleman of singular hopes:) both whom, a desire to

know

Affairs, and Manners, and Learning of other *Nations*, that they might thereby become the more serviceable unto their own, made to put off their Gowns, and leave Mr. *Hooker* to his Colledge and private Studies.

10. Thus he continued his Studies in all quietness for the space of three or more years; about which time he entred into *Sacred Orders*, and was made Deacon and Priest, and not long after in obedience to the Colledge Statutes being to Preach at St. *Pauls Cross*, *London*, to *London* he came to the *Shunamites* house (a house so called, for that beside the *Stipend* paid the *Preacher*, there is *provision* made for his Lodging and Diet two days before and one day after his *Sermon*:) but to this house Mr. *Hooker* came so wet, so weary, and weather-beaten, that hardly with much diligent attendance was he enabled to perform the office of the day, which was in or about the year 1581.

11. *An.* 1584. *Decemb.* 9. he was

preſented by *John Cheney* Eſquire, to a Country *Parſonage*, which was *Draiton-Beauchamp* in *Buckinghamſhire*, not far from *Alesbury*, and in the Dioceſs of *Lincoln*, where he continued about a year; in which time his two Pupils, *Edwin Sandys*, and *George Cranmer*, were returned from *Travel*, and took a Journey to ſee their Tutor; where they found him with a Book in his hand, (it was the *Odes of Horace*) being then tending his ſmall allotment of *Sheep* in a common field: which he told his Pupils he was forced to do, for that his *Servant* was gone home to *dine*, and aſſiſt his *Wife* to do ſome neceſſary houſhold buſineſs. When his Servant returned and releaſed him, his two *Pupils* attended him to his houſe, where their beſt entertainment was his *Company*; and having ſtayed till next morning (which was time enough to *diſcover and pity* their Tutors condition) and having given him as much preſent *comfort* as they were able, they

return

return to *London.* Then *Edwin Sandys* acquaints his Father of his Tutors ſad caſe, and ſolicits for his removal to ſome *Benefice* that might give him a more comfortable ſubſiſtence.

12. Not long after Mr. *Alvie*, Maſter of the *Temple* died (a man of ſtrict Life, of great Learning, and of ſo venerable behaviour, as to gain ſuch a degree of Love and Reverence from all men, that he was generally known by the name of *Father Alvie*) into whoſe place *Biſhop Sandys* commended *Hooker* with ſuch effectual earneſtneſs, and ſo many teſtimonies of his worth, that he was ſent for to *London*, and there the place was propoſed to him by the *Biſhop*, as a greater freedom from cares, and the advantage of a *better Society*, a more *liberal Penſion* than his Country Parſonage did afford him: and at laſt notwithſtanding his averſeneſs he was perſwaded to accept of the Biſhops propoſal, being by Patent for life made *Maſter of the Temple, March, An.* 1585.

13. Mr.

13. Mr. *Walter Travers* was *Lecturer* at the *Temple* for the Evening Sermons, a man of competent Learning, of a winning Behaviour, and a blameleſs Life, but ordained by the *Presbytery* in *Antwerp*. He had hope to ſet up the *Geneva Government* in the *Temple*, and to that end uſed his endeavours to be *Maſter* of it; and his being diſappointed by Mr. *Hookers* admittance, proved ſome occaſion of *oppoſition* betwixt them in their *Sermons*. Many of which were concerning the *Doctrine*, *Diſcipline*, and *Ceremonies* of this Church; inſomuch that, as one hath pleaſantly expreſs'd it, *The Forenoon Sermon ſpake* Canterbury, *and the Afternoon* Geneva.

14. The *oppoſitions* became ſo viſible, and the *Conſequences* ſo dangerous (eſpecially in that place) that the prudent *Archbiſhop* put a ſtop to Mr. *Travers* his Preaching, by a poſitive *Prohibition*. Mr. *Travers* appeals, and Petitions her Majeſty and the Privy Council to have it recalled, but in vain:

vain: For the Queen had entrusted the *Archbishop* with all Church Power. Hereupon the *party*, intending the *Archbishop's* and Mr. *Hooker's* disgrace, *privately printed the Petition*, and scattered it abroad. Now is Mr. *Hooker* forced to appear publickly, and print an *Answer* to it: which he did, and it proved a full Answer, writ with such clear *Reason*, and so much *Meekness*, and *Majesty* of Style, that the *Bishop* began to wonder at the man, to rejoyce that he had appeared in his cause, and disdained not earnestly to beg his friendship, even a familiar friendship with a man of so much quiet *Learning* and *Humility*.

15. The Foundation of his eight Books of *Ecclesiastical Politie* was laid in the *Temple*, but he found it no fit place to finish what he had there designed, and therefore solicited the *Archbishop* for a remove, saying, *when I left the freedom of my Cell, which was my Colledge, yet I found some degree of it in my quiet Country Parsonage. But*

I am weary of the noise and oppositions of this place. And indeed God and Nature did not intend me for Contentions, but for Study and Quietness. I have begun a work in which I intend the Justification of our Laws of Church Government, and I shall never be able to finish it, but where I may study and pray for Gods Blessings upon my Endeavours, and keep my self in peace and privacy, and behold Gods Blessing spring out of my Mother Earth, and eat my own Bread without oppositions; and therefore, if your Grace can judge me worthy such a favour, let me beg it, that I may perfect what I have begun.

16. About this time the Rectory of *Boscum* in the Dioceſs of *Sarum*, and ſix miles from that City became void: to which Mr. *Hooker* was preſented (in the vacancy of that Biſhoprick) by the *Archbiſhop* of *Canterbury* in the year 1591. And in the ſame year, *July* 17. was he made a *minor Prebend* of *Salisbury*, the Corps to it being *Neather Havin*, about ten miles from

from that City; which *Prebend* being of no great value, was intended chiefly to make him capable of a better preferment in that Church. In this *Boſcum* he continued till he had finiſhed *four* of his *eight* propoſed *Books*, and theſe were publiſh'd with that large and affectionate *Preface*, *An.* 1594.

17. The Parſonage of *Biſhops-Borne* in *Kent* three miles from *Canterbury*, is that *Archbiſhops* Gift. In the latter end of the year 1594. Dr. *William Redman*, the Rector of it, was made Biſhop of *Norwich*, by which means the power of preſenting to it was *pro ea vice* in the *Queen*. And ſhe preſented *Hooker*, whom ſhe loved well, to this good living of *Borne*, *July* 7. 1595. In which Living he continued till his death, without any addition of dignity or profit. His fifth Book of *Eccl. Politie* was Printed firſt by it ſelf (being larger than his firſt four) and dedicated to his Patron *Archbiſhop Whitgift*, *An.* 1597.

18. Theſe

18. These Books were read with an admiration of their excellency in *this*, and their just fame spread it self into *Forein* Nations. Dr. *Stapleton* having read the first four, boasted to Pope *Clement* VIII. *That a poor obscure English Priest had writ four such Books of Laws and Church Politie, and in a style that expres'd so grave and such humble Majesty, with clear demonstration of reason, that in all his reading he had not met with any that exceeded him.* And the *Pope* having heard the *Doctor* interpret to him a part in *Latin*, said, *There is no Learning this man hath not search'd into; nothing too hard for his understanding: this man indeed deserves the name of an Author: Books will get reverence by Age; for there is in them such seeds of eternity, that if the rest be like this, they shall last till the last fire shall consume all Books.*

19. King *James* also, at his first coming into this Kingdom, enquiring of the *Archbishop Whitgift* for his friend

friend Mr. *Hooker*, and being answered that he died a year before *Queen Elizabeth*, who received the sad news of his death with very much sorrow, replyed, *And I receive it with no less, that I shall want the desired happiness of seeing and discoursing with that man, from whose Books I have had so much satisfaction:* Adding, *Though many other write well, yet in the next Age they will be forgotten: but doubtless there is in every page of* Hooker's *Book the Picture of a Divine Soul; such Pictures of Truth and Reason, and drawn in so sacred colours, that they shall never Fade, but give an immortal memory to the Author.* Nor did that learned King use to mention him without the title of *Learned*, or *Judicious Hooker*: nor his Son, our late *King Charles* the First, without the same reverence; enjoyning his *Son* our present Sovereign to be studious in Mr. *Hookers Books.* What the Learned *Camdden*, (where he noteth the death of *Hooker*, and Commends his

Modesty

Modesty and other Virtues) wished, That for the honour of this, and benefit of other Nations, those Books were turned into the Universal Language, is now accomplish'd by the happy Pen of Dr. *John Earl* Lord Bishop of *Salisbury*, a man like unto *Hooker*, for his innocent Wisdom, sanctified Learning, and Pious, Peaceable, Primitive Temper.

20. Mr. *Hooker's* Parsonage of *Borne* being near the common Road that leads from *Canterbury* to *Dover*, many mov'd by the Fame of his Learning and Holiness turn'd out of their way, and others (Scholars especially) came purposely to see the man: *A man in poor Cloaths, his Loyns usually girt in a course Gown or Canonical Coat, of a mean Stature, and Stooping; and yet more lowly in the thoughts of his Soul (so mild and humble that his poor Parish-Clerk and he did never talk, but with both their Hats on, or both off at the same time) short-sighted; his Body worn out, not with Age, but Study and*

and Mortification: *his Face full of Heat-Pimples*, *begot by his unactive and Sedentary Life*. Here he gave a Holy *Valediction* to all the pleasures and allurements of *Earth*, possessing his Soul in a Virtuous *Quietness*, in Constant *Study*, Devout *Prayers*, and heavenly *Meditations*.

21. His use was to Preach *once* every Sunday, and hear his *Curate* to *Catechise* after the second Lesson in the Evening Prayer: his *Sermons* were neither long nor earnest, but uttered with a *Grave Zeal*, and an *Humble Voice*: his eyes always fix'd on one place to prevent his imagination from wandring; insomuch that he seem'd *to study* as he spake. The design of his *Sermons*, (as indeed of all his *Discourses*) was to shew *reasons* of what he spake; and with these Reasons such a kind of *Rhetorick*, as did rather *convince* and perswade, than *frighten* men into Piety; studying not so much *for matter* (which he never wanted) as for apt *illustrations* to inform and

teach his unlearned hearers by familiar *Examples*, and then make them better by convincing *Applications*.

22. He never failed, the *Sunday* before every *Ember-week* to give notice of it to his *Parishioners*, perswading them both to *Fast*, and then to double their *Devotions* for a Learned and *Pious Clergy*; but especially the last: saying often, *That the Life of a Pious Clergy-man was Visible Rhetorick, and so convincing, the most Godless men (though they would not deny themselves the enjoyment of their present Lusts) did yet secretly wish themselves like those of the strictest Lives.* He did usually every *Ember-week* take from the Parish-Clerk the Key of the Church-Door, and lock himself up there many hours, and the like, most *Fridays* and other days of Fasting.

23. He would by no means omit the customary time of *Procession*, perswading all both Rich and Poor, (if they desired the preservation of *Love*, and their *Parish-Rights* and Liberties,

to

to accompany him in his *perambulation*: and most did so. In which he would usually express more pleasant *discourse* than at other times, and drop some good *Sentences* and *Observations* to be remembred by the *young* people; still enclining all his Parishioners to *mutual Love* and Kindness.

24. He would often *Visit the Sick* unsent for, supposing that the fittest *time* to discover those errors, to which health and prosperity had blinded them: and having by pious *Reasons* and *Prayers* moulded them into holy *Resolutions* for the time to come, he would incline them *to Confession*, and bewailing of their Sins, with purpose to forsake them, and then to receive the *Communion*, both as a strengthening of those Holy Resolutions, and as a Seal betwixt God and them of his Mercies to their Souls, in case that present Sickness did put a period to their lives.

25. He was diligent to prevent *Law-Suits*, still urging his Neighbours

to bear with each others infirmities, and live in love, *Because he that lives in Love lives in God, for God is Love.* And to maintain this holy fire of Love constantly burning on the Altar of a pure heart, his advice was *to watch and pray*, and always keep themselves fit to receive the Communion, and then to receive it *often*; for it was both a confirming and increasing of their Graces. This was his advice: And at his entrance or departure out of any *house*, he would usually speak to the whole Family and *bless* them. And though in this *declining Age* such examples are almost incredible, yet let *his memory* be blest with this true Recordation: Because he that praises Mr. *Hooker*, praises *God*, who hath given such gifts unto men. And let this invite posterity to imitate his Virtues.

26. In the year 1600. and of his age 46. he fell into a sickness, occasion'd by a *cold* taken in his passage betwixt *London* and *Gravesend*. But a submis-

ſubmiſſion to *his will* that makes the Sick mans bed eaſie by giving reſt to his ſoul, made his very Languiſhment comfortable. And yet all this time he was ſolicitous in his *Study*, and ſaid often to Dr. *Saravia*, Prebend of *Canterbury* (with whom he entred into a ſacred Friendſhip at his coming to *Borne*, who ſaw him daily, and was the chief comfort of his life;) *That he did not beg a long life of God for any other reaſon, but to live to finiſh his three remaining Books of Politie; and then, Lord let thy Servant depart in Peace*, ſaid he. And God heard his Prayers, although he denied the Church the benefit of them, as *Completed* by himſelf: and 'tis thought he haſtned his own death, by haſtning to give life to his *Books*. But this is certain, that the nearer he was to his *Death*, the more he grew in *Humility*, in holy Thoughts, and Reſolutions.

27. In this time of his Sickneſs, and not many days before his death, his houſe was *rob'd*; of which he having

ving notice, his queſtion was, *Are my Books and written Papers ſafe?* And being anſwered that they were, his reply was, *Then it matters not, for no other loſs can trouble me.*

28. About one day or two before his death, Dr. *Saravia*, who knew the very ſecrets of his ſoul (for they were ſuppoſed to be *Confeſſors* to each other) came to him, and after a Conference of the benefit of the *Churches Abſolution*, it was reſolved that the Doctor ſhould give him both *that*, and the *Sacrament* the day following. Which being performed, he returned early the next morning, and found Mr. *Hooker* deep in Contemplation, and not inclinable to diſcourſe, which gave the Doctor occaſion to require his preſent thoughts; to which he replyed, *That he was meditating of the number and nature of Angels, and their bleſſed Obedience and Order, without which peace could not be in Heaven. And oh! that it might be ſo on earth.* And a little afterward,

Lord

Lord shew Mercy to me, and let not death be terrible, and then take thine own time, I submit to it: let thy will be done. And after a little slumber, *Good Doctor* (said he) *God hath heard my daily Petitions, for I am at peace with all men, and he is at peace with me: And from that blessed assurance, I feel that inward joy, which this world can neither give, nor take from me.* Then after a short conflict betwixt *Nature* and *Death*, a quiet sigh put a period to his last breath, and he fell *asleep*.

29. He died in the 46. or 47. year of his Age, Mr. *Cambden* who hath the year 1599. and the Author of that *Inscription* on his Monument at *Borne*, who hath 1603. are both mistaken. For it is attested under the hand of Mr. *Sumner*, *Canterbury-Register*, that *Richard Hooker's* Will bears date *Octob.* 26. 1600. and that it was prov'd *Decemb.* 3. following. He left *four Daughters*, and to each of them 100. l. his Wife *Jone* his sole Executrix, and by his *Inventory* his

Eſtate (a great part of it being in Books) came to 1092 l. 9 s. 2 d. His youngeſt Daughter *Margaret* was Married unto *Ezekiel Clark* a Miniſter neer *Cant.* who left a Son *Ezekiel*, at this time Rector of *Waldron* in *Suſſex*.

30. [*Dr.* Henry King *Biſhop of* Chicheſter *in a Letter to Mr.* Walton.] "My *Father's* knowledge of "Mr. *Hooker* was occaſion'd by the "Learned Dr. *John Spencer*, who af- "ter the Death of Mr. *Hooker*, was ſo "careful to preſerve his *three* laſt "Books of *Eccleſiaſtical Politie*, and "other Writings, that he procur'd "*Henry Jackſon* then of *C. C.* Col- "ledge to tranſcribe for him all Mr. "*Hookers* remaining written Papers, "many of which were imperfect; for "his Study had been rifled or worſe "uſed by Mr. *Clark*, and another of "*Principles* too like his. Theſe Pa- "pers were endeavoured to be com- "pleted by his dear Friend Dr. *Spen-* "cer, who bequeathed them as a pre- "cious Legacy to my *Father*, then

Biſhop

"*Bishop of London*. After whose "death they rested in my hand, till "Doctor *Abbot* then *Archbishop of* "*Canterbury* commanded them out "of my Custody. They remained, "as I have heard, in the *Bishops* Libra- "ry till the Martyrdom of *Archbi-* "*shop Laud*, and were then by the Bre- "thren of that Faction given with the "Library to *Hugh Peters*: and al- "though they could hardly fall into "a fouler hand, yet there wanted not "other endeavours to corrupt them "and make them speak that Language "for which the Faction then fought: "which was, *to subject* the Sovereign "power to the people. *Thus for Bi-* "*shop King*.

31. Soon after Mr. *Hooker*'s death, *Archbishop Whitgift* sent for Mrs. *Hooker* to *Lambeth*, and examined her concerning *those* three last Books: to whom she confessed, *That Mr.* Clark, *and another Minister near* Canterbury *came to her, and desired that they might go into her Husbands Study, and look*

look upon some of his Writings: and that there they two burnt and tore many of them; assuring her that they were Writings not fit to be seen, and that she knew nothing more concerning them.

32. Dr. *Barnard*, Chaplain to the late Primate *Usher*, saith in his *Clavi Trabales*, that searching the Bishops Mss. he found the three supposed last Books of *Mr. Hooker*, and that in the three Books lately printed there are many *Omissions*, and *Incoherences*. To which Book of Dr. *Barnard* the Reader is referred.

33. Let me not omit that wise Answer of our late blessed King to the *Lord Say*, who alledged *Mr. Hooker*'s Authority in one of the three written Books. *Those Books*, said the King, *are not allowed to be Mr.* Hooker's *genuine work: but yet however, I will grant what you would prove out of those doubtful Books, if you will consent to the Judgment of Mr.* Hooker *in the other five, which are undoubtedly his.*

34. To

34. To conclude, Sir *William Cooper*, who acknowledged Mr. *Hooker* to have been his Spiritual Father, had the Honour to build him a *Fair Monument in Borne-Church*, long after his Death: the last Verses of the *Epitaph* are these.

Ambitious men, learn hence to be more wise;
Humility is the true way to rise:
And God in me this lesson did inspire,
To bid the humble man, Friend sit up higher.

Mr. Hooker *would often say,*

"The Scripture was not writ to "beget Pride, and Disputations, and "opposition to Government; but "Humility, and Obedience, and "Peace, and Piety in Mankind.

Ob. An. 1600. *Æt.* 47.

III. Mr.

III. Dr. *Will. Whitaker.*

[*From the Latin Life before his Works.*]

1. NAzianzen ſaith, *Let a Miniſter teach by his Converſation alſo, or not teach at all:* Herein ſhewing his *Zeal*, rather than his *Judgment*: for Chriſt would have the Doctrine even of the impure *Phariſees*, ſitting in *Moſes* Chair, to be heard, and his *Apoſtle* rejoyceth that *Chriſt* is preached howſoever, though out of *Envy* and *Contention*. Nevertheleſs, it is true, the Doctrine is more accepted, when it is delivered by a *clean* hand; and when the *will* of God is declared to us by one that does it. The more worthy is the holy and learned *Whitaker* to be ſet forth, whoſe great care was

was, *Vertere verba in opera*, as St. *Jerom* ſpeaks, to be an example of what he taught; and who deſerved a better Pen (an *Homer* to deſcribe this *Achilles*) than mine: yet ſhall I endeavour to recompence the want of Oratory, by my diligence and *Fidelity* in the Narration.

2. He was born in *Lancaſhire* at *Holme*, in the Pariſh of *Burnley*, a mountainous place, in ſuch an *Air* as is fitteſt to cheriſh a purer *wit*: his *Parents* both of good Families and noble Alliance. Having paſſed his *Childhood* under their Tuition, and learned the firſt Rudiments of *Grammar* under his Maſter *Hartgrave* (to whom afterward he was a good Benefactor:) at 13 years of age, his Uncle Dr. *Nowell*, the famous Dean of *Pauls*, for his better Education, ſent for his Nephew into his houſe, and kept him in *Pauls-School* till he was fit for the *Univerſity*.

3. At the age of 18. the good *Dean* ſent him to *Cambridge*, and placed

ced him in *Trinity-Colledge* under the care of Mr. *weſt*; where for his proficiency in Manners, and Learning, he was choſen firſt *Scholar*, then *Fellow* of the Houſe, and performed both his private and publick Exerciſes with ſuch commendation, that in due time he was honoured with his *Degrees* in the *Arts*; and having with much *applauſe* attained them, gave not himſelf to eaſe, as many do, but followed his Studies with greater vehemence.

4. His *firſt-fruits* he gratefully paid to his Reverend Uncle, in the *Tranſlation* of his Elegant Latin *Catechiſm* into as Elegant *Greek*. And further to ſhew his Affection to the Church of *England*, he rendred the *Liturgy*, or *Divine Service* into pure *Latin*. Laſtly he adventured upon a greater work, and excellently tranſlated into the *Latin* Tongue that learned *Defence of Biſhop Jewell* againſt *Harding*, wherein 27 *Theſes* are maintained out of the Monuments of *Fathers*

thers and *Councils* within the first 600 years after *Christ*: A work of great use to the *Church*, and promising that the *Translator* would in time be *Author* of the like.

5. After he had performed a solemn *exercise* at the *Commencement*, being upon a dissention between the *Proctors* chosen to be *Father* of the Artists (whose office is to praise, encourage, and exhort the *proceeders*, and to handle some *Questions* in *Philosophy*) and had thereby filled the *University* with admiration of his *Learning and Eloquence*, he applyed himself mainly to the study of *Divinity*, and to the reading of *Holy Scripture*; to which he ever attributed all Authority in matters of *Faith*, and *Controversies* of Religion. Yet he diligently turned over the Writings of *Modern Divines*: and such was his indefatigable pains, within few years he read over all the sound and most useful Books of the *Fathers*, both *Greek* and *Latin*; setting himself a daily

daily task, which if he were interrupted, and loſt any time in his daily buſineſs by viſit of friends, his manner was to make it up by his *night watchings*. But by this cuſtom, though he gained *knowledge*, he impaired his *health*; neither the firm *conſtitution* of his Body, nor his temperate *diet*, not the *Recreation* he ſometimes uſed, by *Shooting*, by *Angling*, and (when the ſeaſon of the year would not ſuffer theſe) by the Philoſophical Game at *Cheſs*: I ſay, none of theſe could make amends for the injuries his health received from his *immoderate Studies*.

6. However, he pleaſed himſelf in the daily increaſe of his large ſtock of *Learning*, and thereby was moſt dear to the Learned Maſter of his Colledge, *Doctor Whitgift*; not only intimate with him, whilſt he continued *Maſter*, but after he was advanced to the higheſt place of the Church, ſtill accounted as a moſt beloved *Son*. Together with daily and nightly reading

ing of good *Authors*, he was much and frequent in all *exercises*, *Common-placing* in the Chappel, *Country-Preaching*, and *Domestick Catechising* in the same Colledge: to which adde his three solemn *Lectures* for his degree of *Batcheler* in *Divinity*. In all which I know not whether he shewed himself a more learned *Divine*, or more pious *Christian*.

7. Those were but *Specimens* and Documents of his future excellencies. For at the publick Commencement, *An.* 1578. at St. *Maries* he preached the *Latin-Sermon*, Learned, Pious, Eloquent. Then he handled two Theological *Questions*, and answer'd in the Schools solidly and subtilly; to the satisfaction of all. And yet they were not satisfied, for our *Whitaker* was called again into the Battel, to defend certain *Theses* (which he did with great sufficiency) against the opposition and assault of the *Heads* of Colledges, and other the most able *Doctors* of the Univertsity.

8. This Victory being obtained, he rested himself a while in his *College*; yet, so as to prepare himself for more work. And that was cut out for him, when by the remove of Doctor *Chaderton*, from the *Doctoral* to the *Episcopal Chair*, our *Whitaker* was chosen *Regius Professor* in his room; the *Electors* passing by his *Seniors*, and preferring him, for his great reading and judgment surpassing his years and standing. Although this high dignity was conferred on him, not by his own ambitious *suit*, but for his *merit* and worth, and the good trial the *University* had of him; yet his *friends* were a little doubtful how he would bear the *Envy* and burden of the place: comforting themselves nevertheless, and hoping good success, as being assured by his *Sobriety* and *Prudence*, in such years, together with his industry in Studies, and his unfeigned Piety and Devotion.

9. Nor were they deceived in their hopes; for no sooner had he settled him

him to his *Lectures*, but they found all things in him, requisite in an excellent Divine, and a most exercised Professor; various *Reading*, sharp *Judgment*, easie and pure *Expression*, sound and solid *Doctrine*: all these (which indeed are all commendable) shined forth in his first *prelections*. Whereupon, his *Fame* is spread through the *University*, and the *Students* flock unto him in greater *Numbers*, and attend with greater earnestness, and write his *Dictates*. His first endeavours were in the interpretation of the three first Chapters of St. *Luke*: next he ran over all the *Epistle* to the *Galatians*: then he attempted St. *Pauls First to Timothy*: whence he proposed many useful *observations* for young *Divines*: Lastly, he explained the *Song of Solomon*. And so laying aside the Interpretations of *Scriptures*, *An.* 1585. *Feb.* 17. he began to bend his Forces to the *Controversies* of Religion between *us* and the *Papists*.

10. But before this *An.* 1581. in

his anſwer to *Campians* 10 *Reaſons*, he diſarmed that vaunting Adverſary; and after him, replyed to *Duræus* (who engaged in the quarrel on *Campians* behalf) and ſtopped the mouth of that railer, uſing ſuch civility and wit, and evidence in theſe two Books, that *himſelf* was thereby much honoured, and the *Cauſe* of our Church very much advantaged. His next oppoſite was *Saunders*, a notable Engliſh Papiſt, againſt whoſe *demonſtrations of Antichriſt*, our *Whitaker* publiſhed an Anſwer, with an Appendix, his *Theſis de Antichriſto*, when he commenced *Doctor*. This Anſwer to *Saunders* gave him another Adverſary, *Reynolds*, whoſe aſperſions he vouchſafed to wipe off, and then ſet upon a more noble Champion *Bellarmine*.

11. And firſt he began with the Controverſie *de Scripturis*, which he propoſed *Methodically*, and treated on *accurately* in ſix queſtions, publiſhed by himſelf, *An.* 1588. So proceeding orderly, he went through the Contro-

Controverſies. *De Eccleſia, De conciliis, De Romano pontifice, De Miniſtris, De Mortuis, De Eccleſia Triumphante, De Sacramentis, De Baptiſmo, De Euchariſtia.* All which as he had handled with the Admiration and Applauſe of his *Auditors*, ſo they wiſhed he had time to reviſe them, and ſet them forth in Print. But the *Profeſſor* being carried on with a deſire of confuting *Bellarmine* throughout, laid by his former *Lectures*, expecting at length ſome convenient time to publiſh them: which God was not pleaſed to afford him, but took him away (too ſoon for us) from fighting his *Battels* in defence of truth, to receive the *Crown* he had ready for him. In all thoſe *Controverſies*, his aſſiduity and diligence was very great, reading twice or thrice every week in *Term time*, except hindred by ſome weighty buſineſs, which ſeldom happened, and was carefully avoided: He dealt with his *Adverſary* civily, and ingenuouſly, not diſparaging, but

making the beſt of his *Arguments*, finding out and ſhewing the *Knot*, and then dexterouſly untying it: ſuch was his *Candor*, that *Bellarmine* himſelf is ſaid to have gratefully acknowledged it.

12. Nevertheleſs, *Stapleton* (*Bellarmine* being ſilent) finding a ſore place of his (*lib. 9. Princip. Doct.*) gently touched by *Whitaker*, kicks him, and caſts upon him whole loads of Reproaches and Slanders, without wit or modeſty, in a Book written (as he pretends) at his *ſpare hours*, for anſwer to the third Queſtion of the *ſecond Controverſie*. To which *Whitaker* ſpeedily prepares a *Reply*, ſomewhat more ſharp than his manner was (for ſome Diſeaſes muſt have ſtrong Medicines) and ſo fully and clearly refutes all his Reaſons and Reproaches, that the *Louvain Doctor* has no more ſpare hours, nor play days to write any more againſt *Whitaker*, neither are thoſe mad and unſavory words, (*Doctor indolis, diſputator furi-*

Jude, professor asinine, Magister mendax, &c) any more heard, touching the most perfect and most *Modest Divine* of our Age.

13. It is to be wished, that the rest of *Dr. whitakers* Writings may come to light: namely, several *Sermons ad clerum*, preached in the beginning of every year: Brief *determinations* of Theological Questions in the Schools, very many, and written with his own hand: Fuller and more exact *determinations* of questions at the Commencement, of the same number with his *Latin Sermons*: a Book against *Stapleton, De originali peccato*, written fair and prepared for the Press: The loss of these we may impute to his *Immature Death*. For by a winter Journey to *London*, and immoderate watching, he contracted a Disease, whereof he died peaceably, breathing out his Spirit sweetly as an infant, and saying, *He desired to live no longer, unless for Gods Honour and the Churches service.* He

was honourably buried in his College, (having been *Regius Professor An.* 16. Head of St. *Johns*, *An.* 9.) *Decemb.* 1595. *Æt.* 47.

IV. Dr.

IV. Dr. *Andrew Willet.*

[*From Dr.* Peter Smith.]

1. THere is no way more expedite of *instruction to good life* (as *Polybius* wisely observeth) than by the knowledge of things past, and of the noble acts of famous Worthies: their *Histories* are our Documents, and their honours our incitements; whereas *Fame contemned brings contempt of Virtue.* We are not easily moved with *Precepts*; *Examples* are more powerful. Wherefore I have adventured briefly to sum up a few remarkable passages of the *Life and Death* of the Laborious and Learned Dr. *Willet*, whose worth in the full Latitude cannot easily be expressed, and my guide herein shall be either certain knowledge or most credible relation.

2. It

2. It was ever esteemed no mean blessing to be well *descended*; and though thy Fathers goodness shall avail thee little, if thou beest not good, yet it availeth much to make thee good: Such a good *Father* had this worthy man, by name Mr. *Thomas Willet* a grave Divine, who in his younger time was *Sub-Almoner* unto that Reverend Prelate Dr. *Cox* Eleemosynary and Schoolmaster unto *Edward* VI. our *Englands* young *Josiah* of most blessed memory: After whose death, Dr. *Cox* being in Exile during the Reign of Queen *Mary*, this Mr. *Willet* was not only deprived of his Service, but enforced for his Conscience to forsake his first Promotion in the Church of *Windsor*, and to betake himself to the House of a truly noble Gentleman, who was a faithful *Obadiah*, and hid him in those days of persecution. But when Dr. *Cox*, by Queen *Elizabeth*, was advanced to the Bishoprick of *Ely*, his antient Chaplain then repairs unto him, is lovingly

lovingly embraced and preferred to a *Prebend* in his Church: And afterward, when a Messenger told the good *Bishop* the Parson of *Barley* in *Hartfordshire* was dead, the *Bishop* replied *He is not dead.* And when the party avowed he was dead, the *Bishop* again replies, *I tell you the Parson of* Barley *is not dead, for there he sits*, pointing at Mr. *Willet*, who was then sitting at the Table.

3. The *Rectory* being thus added to his other means, did now enable him to do works of Charity: and as he had freely received, so he freely gave. He remembred that he had been the Dispenser of a *Princes Alms*, and still retained a magnificent mind that way. His *wife* was as nobly minded, and as free. In her elder years, when her *Children* were disposed of in the world, her manner was to call her poor Neighbours in, and feeding them to say, *Now again have I my Children about me.* Thus they laid up blessings for their seed, were preser-

ved

ved in perilous days, and were instruments to bless our Church with this worthy Ornament of Learning and Piety, Dr. *Willet*.

4. He was born in that old little City of *Ely* in *Cambridgeshire*, so named, (as it may seem) *quasi* ἀπὸ ἕλους from the fens. *Plato* made choice of such soil for the plantation of his *Academy*: Such was *Beotia* the Country of the famous *Plutarch*. In the Collegiate School of this City he was instituted in the rudiments of *Grammatical* knowledge: and I have heard from the mouth of his Schoolmaster, that he was the most industrious of all his Scholars; his *eye* and countenance had the Characters of *Ingenuity*, and in quickness of *apprehension*, strength of *memory*, and solid *Judgment*, he out-stript his fellows, and so became the *delight* of his Teacher. When other boys at hours of Liberty gave themselves to *play*, then would he be at his *private Meditations*: insomuch that his prudent Parents, seeing

ing his intemperancy in the pursuit of knowledge, were forced to invent some *Ludicra* to take him off from his eagerness of his *Book*.

5. At about 14 years of Age, his Father sent him to the University of *Cambridge*, where he was admitted into *Peter-House* under the care of Dr. *Andrew Perne*, then Master of that Colledge, and his *Godfather*: not long after removed to *Christ-Colledge*; where meeting with *Downham*, *Perkins*, and other equals, whom he might have cause to emulate, he applied himself seriously to his *Studies*, and proceeded so in the knowledge of the Learned *Tongues*, and *Arts* of all necessary Literature, that he might have nothing of these to *learn*, when he was to *teach* them to others; of which proficiency he gave a publick testimony, when he was but 22 years of age, in his first imprinted Book, *de anima natura & viribus*.

6. Amongst other *Acts* of his in *Cambridge*, this I have heard, that he upon

upon an unexpected accident befalling a *Proctor* of their Colledge, undertook his Office at the Commencement, and being (as *Thucydides* saith of *Themistocles*) κράτιστος αὐτοσχεδιάζειν τὰ δέοντα very dexterous and ready to perform any thing well upon the sudden, his *Orations* were such as gained the approbation and applause, if not the admiration of all his Auditors, both their own and strangers, who knew the straits of time wherein he was confined.

7. After he had spent 13 years in that University, his Father now grown old resigned his *Prebend* in the Church of *Ely*, which by the Favour of *Queen Elizabeth* (*sede vacante*) was confert'd upon him. Hereupon he left his *Fellowship*, and betook himself to the Society of a *wife*, of the Kindred of old Doctor *Goad*, Provost of *Kings Colledge*. In this estate God bless'd him with a numerous *Issue*.

8. His manner was to arise *early* in the morning, and to get half way on his

his Journey before others could get out; he came down at the hour of *Prayer*, taking his *Family* with him to Church (after he was preferred to the Rectory of *Barley*, upon the death of his *Father*) there *Service* was publickly read, either by himself or his Curate, to the great comfort of his *Parishioners*, before they went out to their *daily* Labours. Prayers being ended, he returns unto his task again until near dinner time: then he would recreate himself a while, either playing upon a little *Organ*, or sporting with his young *Children*; and sometimes he would use *cleaving of Wood* for exercise of his Body: At his *Table* he was always *pleasant* to his Company, telling some pretty *Apothegme* or Facete Tale, and seasoning it with some profitable *Application*. After dinner his custom was to refresh himself a little, sometime sitting in *Discourse*, sometime *walking* abroad, and now and then taking some view of his *Husbandry*: after which straight-

straightway to his better employments again till *supper time*: so that commonly (without extraordinary avocations) he spent no less than *eight hours* a day in his Study.

9. By which long continued course he had read the *Fathers*, *Councils*, *Ecclesiastical Histories*, &c. and published Books to the number of 33 (besides *nine* more unprinted:) He hath much *variety* of matter in his larger *sixfold Commentaries*, where he hath collected, and judicially disposed those things which you have *magna* scatteringly, in many several Books, and saving the Readers cost and pains, hath molded up together the choicest flour of *Commentaries* old and new, that appear upon those parts of the Scripture: but his *Synopsis Papismi* carrieth away the prize before all other Writings, wherewith Dr. *willet* hath adorned our Church; being now the fifth time (and that by special Commendation from *his Royal Majesty*) published. Justly is he num-

bred

bred by *Bishop Hall* (sometime his Collegue in the Service of *Prince Henry*) among those Worthies of the Church of *England*, to whom he gives this Elogy, *Stupor mundi clerus Britannicus.*

10. Amidst all his pains of *writing* and his other *Studies*, he never omitted his usual exercise of *Preaching*, In his younger time he read the *Lecture* for three years together in the Cathedral Church of *Ely*; for one year in St. *Pauls*: in both with singular *Approbation* of a most frequent Auditory. Sometimes he preached in *Cambridge* (both *Ad Clerum*, and *Ad Populum*) discovering himself to be the only man, *Quem rus non infuscavit*, whom the Country had not stained: and therefore at his last Degree was chosen to *answer* in the *Divinity Act*.

11. This being over, he returns to his people again, daily teaching them and instructing them in *a plain Familiar way*; applying himself to their

capacity: and though he knew how to turn his tongue to a *Courtiers* ear, yet he more affected the ſimplicity of plain Preaching. And always in denuntiation of *Judgments* he would put on the Bowels of *Compaſſion*, and the ſpirit of *Meekneſs*; ſugaring every bitter *Pill* (like a wiſe *Phyſician*) that it might go down the more pleaſantly: neither were his labours in *vain*, enjoying ſuch a *people* as received his Inſtructions with *delight*. For there was a ſweet harmony between the *Life and Doctrine* of this Reverend man, whether we look upon him as at *home*, or as *abroad* with others.

12. It was my *happineſs* to make aboad under his roof: his *Houſe* was a little model of a *Church*, and Houſe of God: here morning and evening *Sacrifices* were offered unto God daily: his *Children* after ſupper read ſome part of Holy Scripture, and he required of *every one* preſent, that they ſhould *remember* ſome one *Sentence* or other; and afterward he him-

himself, as he thought convenient, would rehearse the same again; adding some *exposition*, and now and then some *Application* to them. Together with these *private* exercises of Piety, no man more religiously observed the *Publick* Congregations than he did, continually calling upon his *houshold* to follow him to Gods *Holy House*, where especially he is to be worshipped. Besides his endeavour was, to order his *Family* like a little *Common-wealth*: He had his *Laws* and Ordinances set up in *Tables*, directing his *Family* in their several *Offices*, and Duties both *Oeconomical* and *Moral*; and in all these things, so much as might become his place, he made himself an exact *pattern* and example to them all.

13. It may be some *searching eye* may hap to spy out one trained up under his good *Discipline*, who yet peradventure groweth not after the *seed* first sowen in him. It is a blessed *gift* of God to have all *good Children*,

but every man, nay every good man cannot enjoy it. St. *Austin* saith well, *Though I keep a watchful Discipline over my house, yet am I but a man, and they are men that live under me; neither dare I arrogate to my self, that my House should be better than the Ark of* Noah, *where yet amongst but eight persons, there was one Reprobate found; or better than the house of* Abraham, *or* Isaac, *or* Jacob; *or better than the Family of Christ our Lord, where was one* Judas; *or lastly, better than Heaven, when the Angels fell.* Truly when I call to mind his many *blessings* of his Children I may use the words spoken to the Mother of St. *Austin*, a little varied, *Fieri non potest, ut Filius istarum benedictionum pereat.*

14. As for his *Charity* to others, he entertained two of his neareſt *allies*, being fallen into some want, at his own Table many years, and maintained for the most part a *Son* of either of them at the *University*. It was usual and *annual* with him, to give

give a dole of *Bread* unto the poor on the *Coronation day*, and on the *Powder Treason*. At *Christmas* he gave Corn to some of the poor of his Parish, to others *mony*, to others, yea to all the rest of his Neighbours liberal and loving *entertainment*. In the time of *Harvest*, when the Fields were crowned with Gods Blessings, he would scatter of his heaps with a full hand, and a chearful heart among the *Gleaners*, who rejoyced at his coming into the Field. If he set any one to work, no *Master* paid more freely; nor more speedily than he: if the poor bought *Corn* of him (as they did often) they were sure ro gain both in *price* and *Measure*: if he bought any thing of them, he would give them *more* than they demanded; and his substance *increased* with his bounty.

15. Had any of his *Neighbours* suits and troubles abroad, he was their *Counsellor*, whom they always, even the meanest found easie of access (εὐπρόσιτον καὶ εὐπροσήγορον) and as

friendly to be ſpoken with: Had they need of the aſſiſtance of ſome great perſons, he would *intercede* for them either perſonally, or by Letters: Had they *Jars* and janglings among themſelves, he would call both parties, and handle them ſo with mild and courteous ſpeeches, that he would ſoon *compoſe* their differences. And ſuch was his *Humility*, that he would condeſcend to any office for their good: himſelf would ſometimes write their *Bills and Bonds*, and other inſtruments, to ſave them *expences*. And ſuch things being ended, he would return with great *alacrity* to his higher Contemplations. Laſtly for the Town of *Barley*, where he lived, being not able to do what his heart deſired, he gave out of a little *Tenement*, which he bought, twenty ſhillings *per an.* to the poor for ever, and perſwaded ſome other his richer *Friends* to a greater liberality to the ſame Town. He was indeed a powerful perſwader to *works of Piety*, be

in none more than in soliciting that old Gentleman Mr. *Sutton* to that Heroick work of his in the erecting of his *Hospital*; whom he earnestly desired, not to be like that *Antigonus*, surnamed (Δώσων) the *future giver*, but to do something in his life. And doubtless, he during life *projected* that, which after death was honourably *effected*.

16. He studied chiefly to do good unto *poor Ministers*, not only by his *private bounty*, but he prevailed with the *Dean* and his fellow *Prebendaries* of *Ely* to grant considerable *Augmentations* for three *poor Vicars* out of the *Impropriations* belonging to that *Church*: and he induced old Mr. *Castell* to yield out of his Impropriation of *Tadlow* ten pounds *per an.* to the better maintenance of the *Vicar* of that Town. Never may they want their due *honour* with men, and *reward* with God, who religiously take care to cherish and continue these *good works* so happily begun.

17. The exercise of *Hospitality* was even hereditary to him from his Parents. This *Abraham* so loved, nay he loved still, saith *Chrysologus*, *That he would scarce think himself happy in Heav'n if he were depriv'd of the use of it, if he may not have* Lazarus *lie in his bosome*: And *Synesius* saith, *By being harborous he entertained God himself*. So this liberal and godly man (whose doors were open to any worthy of entertainment) enjoyed the comfort of many happy *Guests*, some of them *strangers*, men of other Nations, who having heard the *Fame* of him in their own Countries, *Travelling* to see this Land, have in their way resorted to his house, as *ambitious* of his Acquaintance: But sometimes his goodness was abused; as once by a *Jew* entertained in his house, and seemingly converted, calling him *Father*, and pretending to desire *Baptism*; but when the time of *Solemnity* was at hand, the *Jew* vanished, and ran away without returning

ing thanks to the *Doctor* for all the courteſies received. Another *Impoſtor*, a *Roman Catholick*, begged his Prayers and Inſtructions, and humbly deſired upon *Repentance* to be admitted to the Holy *Communion*; but when the time came, this *Gueſt* appeared not, and was ſeen there no more. A third *Intruder* was a *Separatiſt*, who ſeemed a long time *inclining*, but at laſt *ſequeſtred* himſelf from every exerciſe of Piety uſed in the *Family*; and, though he muſt be preſent *at Grace* for fear of loſing his *Dinner*, would not ſo much as *uncover* his head: Which being obſerved by the *Doctor*, Grace being ended, he ſnatch'd his Hat from his head, and thruſt him out, ſaying, *He ſhall not lodge, or eat, or drink with me, that will not give God thanks with me.*

18. It happened about the end of *Michaelmas Term*, *An.* 1621. ſome occaſions having called him up to *London*, in the midſt of his way homeward, his Horſe ſtumbling, both

Horſe

Horſe and Rider fell to the ground; in which fall his right *Leg* was broken: being liſted up and ſet upon his Horſe again, he rode on a little to a Town called *Hodſdon*, where he turned into an *Inn*, and ſent for a *Bone-ſetter*, by whom after his Leg was ſet, he was directed to keep his *Bed* ten days: unto which direction he willingly ſubmitted, reſolving to make that place his *Study* for the time: and I had almoſt ſaid his *Pulpit* too, *&c.* Thus he continued all the ten days, when (*December* 4.) after the ſinging of *Pſal.* 146. having occaſion for ſome eaſe to ſtir himſelf a little, he ſuddenly fetch'd a *deep groan*, and fell into a *Trance*. His *Wife* preſently cryed out for help, and preſently ſome came in, and upon means uſed he began to rouſe himſelf a little, and to look about: and then uttered theſe his (ἐξόδια φύσεως) *laſt words*, wherein he breathed out his ſoul, *Let me alone, I ſhall be well, Lord Jeſu*,—Next day his *Body* was conveyed by Coach to his

his Town of *Barley*, and on the third day there honourably interred. After the *Funeral* was over, I remember well, how the ſeveral *Lecturers* of *Royſton* in their Courſes, for a long time after, making ſome worthy *Commemoration* of their friend departed, bewailed the loſs of him, and beſprinkled his *Aſhes* with their *Tears* before the People. *Vixit annos* 59.

III. Dr.

III. Dr. *Daniel Featley.*

[*From Mr.* John Featley.]

1. HIS right name was *Fairclough*, and by that name he was ordained, as his *Letters of Orders* witnessed. All the antient *Deeds* of the *Family* ran in the name of *Fairclough*, and his elder Brother so wrote his name; but evenin his days by the mistakes of people the word varied from *Fairclough* to *Faircley*, then to *Fateley*, and at length to *Featley:* which name he first owned in print of all our Family. He was extracted originally out of *Lancashire*, where many of the same *House* do to this day retain the Primitive name, and give the same *Coat of Arms* with us. The name at first rose from that *Fair cliff* where

where his *Anceſtors* long ſince were ſeated: for in the Dialect of that Country a *Cliff* was antiently written *Clough*.

2. The Family of the *Faircloughs* in former times growing numerous, their Eſtate leſſened by increaſe of their Iſſue; for the Land was given by parcels to their Children, and among thoſe many ſlips from the firſt root, ſome were tranſplanted into other Countries. The good old Father of Dr. *Featley* was one whom providence removed, and placed in *Oxfordſhire*. *Daniel* his ſecond Son was born at *Oatmoor*, and being a ſtudious and ingenious Child, he profited at *School* beyond expectation; inſomuch as when he was but twelve years old, he gained no ſmall credit and applauſe by the *Latin and Greek Verſes* which he frequently, wittily, and elegantly compoſed.

3. His *Father*, entertaining an employment in *Oxford*, gained an opportunity to prefer his forward Son to be

firſt

first *Scholar*, and then *Fellow* of *Corpus Christi-Colledge*, when Dr. *Reynolds* was *President* thereof. There he spent many years in his Studies, and took his Degrees of *Batchelor* and *Master* of Arts, performing his Exercises to the admiration of the *University*. When he proceeded *Master* he was made *Terra Filius* at the *Act*, and gained such honour, that his *Fame* grew high in both the Universities.

4. Then he wholly applyed himself to the study of *Divinity*, and having laid a solid foundation in the *positive part*, he betook himself to the *Fathers*, *Councils*, *Schoolmen*, &c. His admired *Disputations*, his excellent *Sermons*, his grave, yet affable *Demeanor*, and his other rare accomplishments made him so renowned, that Sir *Thomas Edmunds*, being dispatch'd by King *James* to lie Lieger Ambassadour in *France*, he made choice of Mr. *Featley* to Travel with him as his *Chaplain*. Three years he spent in *France* in the Ambassadours house,

houſe, being an honour to our *Religion*, in his Defence thereof, by many Conflicts and Conqueſts of Learned Adverſaries, among whom he gained the Title of *Featleus acutiſſimus acerrimuſque*.

5. Upon his return into *England*, he repaired to his *Colledge* again, and proceeded *Batchelor in Divinity*: the Sermon preached then is extant in his *Clavis Myſtica*. From *Oxford* he was invited by one of his *Scholars* to the Rectory of *North-hill* in *Cornwal*: He was ſent from thence to be Domeſtick Chaplain to *Archbiſhop Abbot*: by whom he was preferred to the Rectory of *Lambeth*, and requeſted to take his degree of *Doctor*; the rather that he might entertain the *Archbiſhop of Spalato* with an Academical Treatment. He yielded to the motion and acquitted himſelf with honour: *Spalato* being ſo pleaſed with his *Oxford* entertainment, that he not only rendred thanks to the *Archbiſhop* for his Chaplains gallant deportment, but alſo

also gratified Dr. *Featley* with a *Fellowship* or Brothers place in the *Savoy*, whereof he was then *Master*. After this, the *Archbishop* gave him the Rectory of *Alhallows Broadstreet*; but by reason of the thickness of *London Air*, and the many inconveniences which he daily met with, *his Grace* yielded to an exchange of *Broad-street* for *Acton*, six miles from *London*, and in a pleasant healthful situation.

6. To pretermit his many *Disputes* with *Fisher*, and other Jesuits, his *Cygnea Cantio*, his *handmaid to Devotion*, and many more passages of his former life, and to hasten to his last times, in the year 1642. the soft and wanton *Peace* of our Nation, was soon turned into rough and bloody Wars, *Jusque datum sceleri*: at which time some Parliament *Souldiers* having first spoiled *Acton* Church, and the *Doctors* House, pursued him to *Lambeth*, where he then resided, and on the Lords Day (*Feb.* 19.) five of them rushed into the *Church*, where he

he was then to preach, even in the time of Divine Service, with *Pistols* and drawn *Swords* to murther him. But missing the *Doctor* (who had been advertised of the danger) in their fury they mortally wounded one of the Parish, and shot another dead, breathing out malice against this Reverend Person, and threatning *to chop him as small as Herbs to the Pot*, for suffering the *Common-Prayer* (which in high contempt they called *Porrage*) to be read in his Church.

7. In *Lambeth Church* he so scourged the Times (according to his Custom) that in *July*, 1643. three Mechanick *Brownists* there present exhibited against him no less than *Seven Artitles* to the Committee of plundred Ministers. The *Articles* are extant in a Book intituled, *The gentle Lash*, together with the *Doctors* Answer. He began his Answer with this heavy complaint, *Hoc uno die plus vixi quam oportuit*. But he comforted himself with the example of *Christ*, the Prince

of our Salvation, who was consecrated through *Afflictions*: And with that Apology of St. *Cyprian*, *Nec mihi ignominiosum est pati à meis, quod passus est Christus; nec illis glorioſum facere, quod fecit Judas.* In brief, the *Articles* were so false, scandalous and indigested, that the *Doctor* was acquitted, and the *Compiler* of them dismiss'd with sufficient disgrace.

8. When the *Solemn League and Covenant*, hatched in *Scotland*, was sent to the *Assembly* of Divines in *England*, for their concurrence, and proposed in the *Synod*, our *Doctor* (being one of the *Members*) in a grave and learned Speech, and with solid and judicious *Arguments* so strongly opposed it, that those who wanted Learning to *Answer* him, wanted not malice to *ruine* him. The Reader may peruse a Book intituled *Sacra Nemesis*, or, *The Levit's Scourge*, and there find not only this *Speech* printed at large, but others of great concernment; as also his *sixteen Reasons for*

Episcopal

Episcopal Government, and many other things well worthy of his notice.

9. About the middle of *September* 1643. one of the *Sectaries* made Application to the *Doctor* under pretence of friendship, and privately informed him, as from the *Lord Primate of Armagh* at *Oxford* (from whence he pretended he was newly come) *That the King was very much offended at his complying with the Assembly*, &c. This pretended *Messenger* seemed to be grieved for the *Doctor*, and advised him to write a Letter back to his *Grace* and acquaint him with some passages of the *Assembly*, with his desire of his Majesties leave to continue his attendance there. Something of a *Letter* was written, committed to this trusty *Messenger*, intercepted, the *Doctor* charged for holding intelligence, and presently Voted both out of the *Assembly*, and out of his *Estate* and *Liberty*.

10. On *September* 30. a *Warrant* (mentioning no Crime) was brought

from the *Committee*, to commit the poor *Doctor*, whom they ſo plundred that he had no more *mony* left him than one poor five ſhillings piece of Gold, which he beſtowed on the Officer that conducted him to *Priſon*: There skipped haſtily into his *Livings* (thoſe who had long gaped for them) *White* into *Lambeth* and *Nye* into *Alſon*. Many ſad months did our *Doctor* ſpend in *Priſon* wanting his ſweet *Air*, and the comfortable ſociety of his *Books and Friends*, and indeed all things except a good *Conſcience*, which might qualifie the bitterneſs of a tedious life.

11. In the height of theſe his *ſufferings*, it happened, that a *Papiſt* ſent a bold *Challenge* abroad, throwing dirt in the face of the *Proteſtant* Church. The *Parliament* recommended the anſwering of it to our *Doctor*, whom they knew to be well verſed in the matters in queſtion. Had they firſt reſtored him to his *Liberty and Eſtate*, this had been a juſt and noble

encon-

encouragement. But he was a poor *Israelite* under the *Egyptian* Yoke, and must be content to abate the *straw*, yet make the *brick*: only they voted him the use of his *Books*, three of them at one time; and by this Vote, his *Library* was a while preserved, and himself diverted the irksomness of his sad Imprisonment. To work he went, and at length he finished and publish-ed his *Answer* to the Challenge, *Aug.* 1. 1644. in a Book intituled *Roma Ruens.*

12. Nor may I forget another *Book*, which he had perfected and published the same year against the *Anabaptists*, and other Sectaries, called, *The Dipper Dipt.* Whereat the Sectaries being enraged, and some others, threw upon him a foul and odious aspersion, *That Dr.* Featley *was turn'd Papist.* To vindicate himself, he publish'd his *Manifesto*, and therein saith, *I have thought fit to make known to you all whom it may concern, that being chosen Provost of* Chelsey-

Colledge, *I have under the Broad Seal of* England, *a Warrant to buy, have, and keep all manner of Popish Books; and that I never bought and kept any of them, but to the end and purpose, the better to inform my self to refute them*, &c.

13. To which Vindication, in the same *Manifesto*, he adds this Challenge: *Whereas I am certainly informed that divers Lecturers and Preachers in* London *and the Suburbs (who have entred upon the Labours of many worthy Divines, and reaped their Harvests) do in their Pulpits after a most insolent manner insult upon them, demanding*, Where are they now that dare stand up in defence of *Church-Hierarchy*, or Book of *Common-Prayer*; or any way oppose or impugn the *new intended Reformation*, both in Doctrine and Discipline of the Church of *England*? *I do here protest, that I do and will maintain by Disputation, or Writing, against any of them, these three Conclusions*, viz.

I. "That

1. "That the *Articles of Religion*, agreed upon in the year of our "Lord, 1562. by both Houſes of "*Convocation*, and ratified by *Queen* "*Elizabeth*, need no *alteration* at all, "but only an Orthodox *explication* "in ſome ambiguous phraſes, and a "*Vindication* againſt falſe aſperſions.

2. "That the *Diſcipline* of the "Church of *England*, eſtabliſhed by "many Laws and Acts of *Parliament*, that is, the Government by "*Biſhops* (removing all *Innovations* "and *Abuſes* in the execution there-"of) is agreeable to Gods Word, "and a truly antient and *Apoſtolical* "Inſtitution.

3. "That there ought to be a *ſet* "*Form* of Publick Prayer, and that "the Book of *Common-Prayer* (the "*Kalendar* being reformed in point of "*Apocryphal Saints and Chapters*, ſome "*Rubricks* explained, and ſome *ex-*"*preſſions* reviſed, and the whole cor-"rectedly Printed; with all the "*Pſalms*, *Chapters*, and *Allegations*

" out of the Old and new Teſtament, " according to the *laſt* Tranſlation) is " the moſt complete, perfect, and ex- " act *Liturgy* now extant in the Chri- " ſtian World.

14. Notwithſtanding the great Service, which the Doctor had done for the *Church of England*, at the requeſt of the *Parliament*, by his *Anſwer* to that Popiſh Challenge in his *Roma Ruens*, yet they ſuffered him to continue in *Limbo*, in his old Priſon. But when, through bad Air, and bad Diet, and ill Lodging, and other inconveniences, he fell into a *Dropſie*, and other Diſeaſes (upon his humble Petition, and his *Phyſicians* Certificate) after ſixteen weeks attendance of his Friends, the *Houſe* granted him an *Order* to remove to the freſh Air of *Chelſey-Colledge* for ſix weeks. Thither he came about the beginning of *March* 1644. but neither *Phyſick*, nor *Air*, nor *Diet*, nor better *Lodging*, nor *Company*, nor *Cordials*, nor any thing elſe could remove his Diſeaſes,

eases, or give him hope of *Recovery*.

15. There he ſpun out a ſhort time in much Piety and *Holy Exerciſes*, although wearied with *pains*, and worn out with *afflictions*; whereof none were ſo grievous to him, as the preſent *Diſtractions* in the Church and State, *April* 14. 1645. he ſet his *Houſe* in order, and made his *Will*, beginning thus: *Firſt, for my ſoul, I commend it to him, whoſe due it is by a three-fold right: My Creator, who infuſed it into me: my Redeemer, who freely ranſomed it with his deareſt Blood: my Sanctifier, who aſſiſteth me now in my greateſt and lateſt aſſaults of temptations*, &c. The next day he made a Confeſſion of his *Faith* to Dr. *Loe*, and others, *April* 17. (which was the *laſt day* of thoſe *ſix weeks* his Enemies had allotted him) his ſpirit waxed faint, and drawing near to death he prayed thus: *Lord, ſtrike through the reins of them that riſe againſt the Church and King, and let them*

them be as chaff before the wind, &c. But upon our gracious Sovereign and his posterity, let the Crown flourish. This (said he) *is the hearty and earnest prayer of a poor sick Creature.*

16. With which words, and many heavenly *Ejaculations*, commending his *Soul* into the hands of his *faithful Creator*, he fell asleep. But his *Nephew* coming in, caused a small dose of *Cordial Spirits* to be administred to him: which made him once more to open his eyes, and seeing the tears of his mourning Kinsman, said, *Ah Cousin, the poor Church of God is torn in pieces.* More he said not, but sweetly and gently groaned out his wearied and fainting Spirit, and resigned his Soul into the extended Arms of his merciful Redeemer.

17. In *Lambeth-Chappel* (according to his desire) he was solemnly buried: (Dr. *Loe* preached the Sermon, afterward Printed.) To add a short *Character* of his Person and Graces;

He

He was low of *ſtature*, yet of a lovely graceful *Countenance*, and of a convenient ſtrength and health of Body: of a moſt ſweet *diſpoſition*, being affable, and courteous to all, without the leaſt commixture of that ſullen *moroſity* which ſome men miſtake for *gravity*. He was generally free from all ſhews both of *pride and anger*: only when he diſputed with *Hereticks* and *Schiſmaticks* in defence of the Sacred Truth, his *Zeal* and dexterity made them unjuſtly ſuſpect, that he had been *cholerick*. He was a *Compendium* of the learned *Tongues*, and all the liberal *Arts and Sciences*, moſt ſeriouſly and ſoundly *pious and devout*: freely *charitable*, both in giving and forgiving, and a faithful and true *Son* of the *Church of England*. *Ob. An. Æt.* 65.

VI. *Wal-*

VI. *Walt. Norbane* Esq;

[*From Dr.* Haywood.]

1, HIS *natural parts* were so eminent by Gods great blessing, as to out-strip many of his rank at *School*, when he was a Child; and being quickly removed from School to the *University*, from the University to the *Inns of Court*, he there grew so eminent, as to be called to the *Bar* betimes with much honour, daily increasing in repute, and renown, till he performed his publick *Reading* with great applause: nor could he have missed the degree of a *Serjeant*, had times been as favourable, as his Worth was great.

2. Though one of the youngest Sons of his *Father*, and by a second Wife; yet

yet so highly he gained his Fathers good opinion by his constant *dutifulfulness* and his known ability and worth, that long after the Death of his *Mother*, his Father at his decease ordained him *sole Executor*, left him all his *personal Estate*, besides his proportion of *Land*, suitable to the rest of his Children. Which *overplus* bequeathed to him alone, he yet with such Charity and Tenderness imparted to his Brothers again, that of his meer voluntary goodness, he gave them (as I am informed) to the value of *two thousand pound*.

3. In his *honest industry*, God so blest him, that he grew to a fortune, such as scant any of his Family had the like: yet not to be charged (for ought I could ever hear) of *ruining* any Person or Family, or rising by the fall and impoverishing of others: but *eminent* for his faithful diligence, and honest trustiness, and wise secretie, and abundant sufficiency in his *profession*: so that great and eminent ones in the same

same profession, and some elder than he, have repaired to him for his opinion, and to be assisted with his advice.

4. In all the time of his *life and practice*, never heard I of any, that could tax him of the least breach of *trust*, of any *extortion*, *bribery*, or *injustice*, or of being *feed on both sides*, or for deserting any cause, which he thought just, for want of his poor *Clients* purse-ability. Well might he say with *Samuel*, *Whose Oxe, or whose Ass have I taken; or of whose hand have I received any bribe to blind mine eyes withal?* Notable late instances might be given of this, if particulars of this nature were fit here to be mentioned.

5. His *integrity* so great, and his *abilities* so eminent, could not fail to have preferred him to a Seat of *Judicature* among the highest, had not the tempest of the *Wars* cover'd him with a cloud. Wherein yet he preferred his *Conscience* before all world-

worldly ends; nor followed any side, because he thought it would prosper, and forsake that side, when he saw it prospered not; but persevered as he had first engaged, and engaged not weakly, but *fervently*, actively, and courageously. And yet so *prudently*, that though he suffer'd *imprisonment*, and paid large *Compositions*, yet he scaped easier than some that were less active. So great was his *Wisdom*, and in such esteem was his worth had by the adverse party. I will not say, he was *courted* by some of them, to accept of *preferment* among them; but such things have been *averred* in my hearing; and to my knowledge his *constancy* was such, the world could not have wrought him to accept of promotion against his Conscience, for all that was offer'd to our *Saviour* upon the *Mountain*.

6. During the time of *Wars* and troubles, though he were far in years, yet he made no haste to *marry*: no, nor in times more quiet before the War:

War: though he could not have wanted great *offers*, as any man of his *quality*, yet he preferred the discharge of his *calling*, and the continual employment he had that way, in the service of many noble *friends*, before all conjugal delight. And no less free was he from *intemperance* in eating or drinking. Where is the man can say he ever saw him *Cup-shotten*, the raigning Disease of this Town and Country? as abstemious was he known that way, as from pleasures more *effeminate*.

7. And when *maturity* of years, and a fair *Estate* of his own at length invited him to marry, in times more calm, he looked not far abroad to raise his *Fortunes*, but chose him a *Consort* near home of a neighbouring Family, both worthy and eminent, one of his own perswasion, and whose *Father* had sometimes been *High-Sheriff* of this County. With whom God blest him to live most happily and lovingly, and to have hopeful Buds of

of Posterity even in his *old age*.

8. And whereas he might have planted himself in the *City*, near his practice, or in *Towns* of more Trade and Credit, than this mean place so abounding with poor; he chose rather here to fix his Mansion in *Calne*, here to build and settle, and here to keep *Hospitality* among his poor Neighbours, and to have the blessing and Prayers of many such: as, how highly he deserved of them, how constant a *reliever* of the needy, both at his Doors, and in their Houses; how ready to *lend* any in want, how bountiful at his *Table*, what a constant *inviter* of his poor Neighbours at *Solemn* times of the year; I leave it to many of this place to *report*, who have felt the benefit of it, and may *condole* the loss of it as well as I.

9. A great lover of *good Order* he was, and no friend to *Innovations*: a constant *frequenter* of the Church in quieter times, till his *health* began

to fail him, and *newer* customs to creep in, which he fansied not: a *devout* receiver of the Blessed Sacrament, and a *frequent* Communicant in *publick*, when he might receive it in the *beauty of Holiness*, as he desired to see it. Seldom failed he, at *three Solemn times* of the year especially, to make one at the Communion, if he were in the Country.

10. To the suffering party of the *Clergy*, to those of his own *perswasion*, very loving, kind, respectful and bountiful. To none, of any sort as I know, *uncivil*, though in more special manner, he favoured and countenanced *Divines* of known Learning, Gravity, and Experience; not much respecting other, whom he thought *time-serving*, hypocritical, ignorant, raw, or scandalous.

11. A friend to *peace* he was, though his Profession rather thrived by *strife*: a willing *reconciler* and taker up of differences, where both parties would hear reason, rather than

than a *prolonger* of suits. A man, such as *Moses* would have chosen for a *Judge*, *fearing God and hating covetousness*: hating it not only in himself, but in others: yea, not caring, to my knowledge, to displease some of his very good friends, where he thought them too worldly inclined: Very *bountiful* he was to the poor himself, and would fain have had all of ability like him. Far from *flattering*, lying, and soothing up: Loving *Truth*, and delighted in them that loved it, as one rightly *sensible* of the great calamities, this Kingdom hath been involved in, through the licentious and unconscionable liberty of *lying tongues*.

12. Therefore was he *honoured* and respected far and near: scant a *Nobleman* or *Gentleman* in these parts, that made not much *use* of him, and frequently, as their *occasions* required, resorted to him: So that he was the eminent Beauty, *Ornament*, and shelter of this poor place wherein he

liv'd, a *staff* to the poor, a *Counsellor* to the rich, a *sanctuary* to the oppressed, a *terrour* to the unconscionable, deceitful, and worldly minded; a *comfort* to those in need, and to such as for need desired his help.

13. Our hearts *sorrow* it was, that so soon in his bodily health he began to *decline*, having yet scant added three years to threescore; but to his joy in the end it proved, I doubt not. Near upon two years I have perceived him declining; when, as his *outward* man perished, so his *inward man* seemed to renew day by day. During which time he exercised his *Piety*, addressing himself to read Books of Religion; his *justice* paying every one his own. And the four Virtues of the Cross, *Humility*, *Charity*, *Patience*, and *Constancy*, appeared more and more to manifest themselves in him, the nearer he drew to his end.

14. *Humility*, for he was courteous to the meanest, ready to put off, and

and yield reverence to any as fast as any to him; nay, to prevent in *courtesie*, and to give place to some his inferiours. *Charity*, for he exceeded in *bounty* to the poor, witness his last charitable gift to this *Parish*, and divers pious *Legacies* in his Will to the value well nigh of *a thousand pound*: Witness his loving invitation of his poor Neighbours in his weakness at *Christmas* last; even when *himself* could not eat, yet it joyed him to walk by and see *others* eat and drink at his cost. And for an eminent proof of his *Charity*, but a little before he took his bed in his *last sickness*, he *lent freely* to one that had dealt falsly enough with him (and was likely for so doing to be utterly ruin'd by the fraud of another;) he lent I say to him notwithstanding a considerable summe of mony to preserve him from *perishing*. So notable was his Charity in returning *good for evil*.

15. It pleased God to enlarge his *Patience* by the manner of his last sick-

ness, which, seizing at length on his Lungs, deprived him of the use of his *Speech*, for any length or continuance of speaking: during which time I never observed in him the least *impatient* carriage in word or deed, or any repining at the heavy hand of God upon him: but silently he *submitted* himself under the scourge, like him that said, *I became dumb and opened not my mouth, for it was thy doing.*

16. And lastly, for his *Constancy*, as he approved it in the course of his *Life*, so to the *Death* constant he was to the *Religion* he had been born and bred up in: an obedient Son of the *Church of England*, as he had ever professed himself to be, and suffered for it. Heartily he answered to all *questions* that were asked him about the profession of his *Faith*, willingly and readily submitted himself to *Gods will* for leaving the world, gladly forgave all that had offended him; and wherein he had offended any, professed

seſſed himſelf willing to ask forgiveneſs, and to make *reſtitution*.

17. Being put in mind of the *Sacrament*, he would not for Reverence ſake receive it in the *Evening*, but deferred it till the *next morning*, and then moſt piouſly and devoutly, like one that bowed the knees of his *heart*, when thoſe of his *body* failed him, with eyes liſted up and hands bent to Heav'n, he received it: and when he heard after both kinds taken, *Lord grant it may nouriſh you to eternal life*, chearfully and audibly he ſaid, *Amen*. After which, he diſmiſſed us from longer praying by him, being deſirous to be left for the preſent to his own *private Devotions*, and requeſted us *to pray* by him again in the afternoon, as if he had foreſeen the certain time of his *departure*: and in the afternoon, according to his own *appointment*, at Prayer we continued by him till toward five in the evening.

At which time, most *meekly* and *silently*, and like a Lamb he departed, and *quietly slept* in the Lord.

Ob. Apr. 1659.

VII. Mr.

VII. Mr. *John Gregory.*

[*From Mr.* John Gurgany.]

1. A *Merſham* in the County of *Buckingham*, ennobled hitherto only by the Honourable Family of the *Ruſſels*, may now boaſt in the birth of this *Learned* man. Which happened on the tenth of *November*, 1603. And though his Parents were but of *mean Extraction and Eſtate*, yet of ſuch *noted Piety*, and *Honeſty*, as gained them *love and reſpect* from the beſt of that place.

2. Whence this their *eldeſt Son*, about the 15th. year of their pious Education of him, was choſen by the worthy Dr. *Crook* to wait upon Sir *William Drake*, (and ſoon after on Sir *Robert Crook*) at *Chriſt-Church* in *Oxford*;

ford; where they had the happineſs to be under the tuition of the moſt ingenious and learned Dr. *George Morley.*

3. This young *Scholar* for divers years ſtudied 16 of every 24 hours, and that with ſo much appetite and delight, as that he needed not the cure of *Ariſtotle's* drowſineſs to awake him *. In his firſt *Academical* exerciſes, his worth like the riſing of the Sun, began to diſcover it ſelf, darting forth ſuch fair hopes and glimmerings of future perfection, as were quickly eſpied by the then vigilant Dean of *Chriſt-Church*, Dr. *Duppa*, ſince Lord Biſhop of *Sarum*; who immediately received him into favour, and ſoon after made him *Chaplain* of *Chriſt-Church*, and after that his own *Domeſtick* and *Prebendary* of *Chicheſter* and *Sarum.*

* *Ænea Pila. Diog. Laert.*

4. For which favours, he now began (about 26 years old) to publiſh to the world his worth and gratitude in

in the dedication of his *Notes* on Learned *Ridleys* civil Law, to his honour'd Patron, the Biſhop of *Sarum*. In which Notes he made an early diſcovery of his *Civil*, *Hiſtorical*, *Eccleſiaſtical*, *Ritual*, and *Oriental Learning*; together with the *Saxon*, *French*, *Italian*, *Spaniſh*, and all *Eaſtern* Languages; through which he miraculouſly travelled, without any guide, except Mr. *Dod* the Decalogiſt; whoſe ſociety and directions for the *Hebrew* Tongue he enjoyed one Vacation near *Banburie*. For which courteſie, he ever gratefully remembred him, as a man of great *Piety* and *Learning*, *Gravity* and *Modeſty*. Of which *Graces* alſo this perſon was as great a Poſſeſſor, as Admirer.

5. Hence theſe many *tracts*, both in *Engliſh* and *Latin*, were baſhfully laid by, in his youth, as *Abortives*: Some whereof are now publiſhed, and entituled *Poſthume*, as ſo many Teſtimonies and monuments of his

his *general Learning*. For which he was much honoured by the *acquaintance* and favour of men of the greateſt honour and eminence * that this Age hath produced: beſides the Correſpondence (in points of Learning) which he held with divers famous men abroad, as well *Jeſuits* and *Jews* as others.

* Archbiſh. *Laud*, B *Montague*, B. *Lindſey*, Mr. *John Selden*, &c.

6. And now, being like the Sun in his *Zenith*, ready to ſhine in his greateſt luſtre, behold the whole *Kingdome* began to be *clouded*. Yet the *hope* of a clear day preſerved this Learned man a while ſufficiently *ſpirited* for ſtudy; whereby he compoſed and publiſhed (a little before his death) thoſe his excellent *Notes* upon ſome paſſages of *Scripture*: in which kind of holy ſtudy he intended to ſpend the reſt of his life.

7. But after 20 years trouble with an *hereditary* gout, improved by immoderate *ſtudy*, and now invading his

his ſtomach, the thred of his life being laboriouſly ſpun out but 39 years, foreſeeing the *Glory* was now *departing* from our *Iſrael*, his ſpirits began to fail in an extraordinary manner.

8. For recovery and ſupportation whereof (his firſt noble Patron, the *Biſhop* of *Sarum*, being diſabled by ſequeſtration *&c)* the liberal hand of a ſecond *Mecanas* was preſently extended. (*Ed. Biſhop Eſq;*) Of whoſe Charity I may ſay, as our Saviour of that Unguent, *Was it not to bury him*? Yes and to *raiſe* him too with *Fame*, being very active and free toward the publication, not only of his *poſthumous Tracts* but alſo of ſome other of greater *expectation* *.

* *Jo. Antioch* hiſt. tran. out of Greek into Latin: with Annot.

9. And here is to be lamented the loſs of that his excellent piece, entituled by himſelf *Alkibla*. In which with very great Judgment and Learning he vindicated the Antiquity of *Eaſtward Adoration*.

10. Some

10. Some ſuſpected him a favourer of the *Roman* way: but their *jealouſie*, to my certain knowledge, was unjuſt and groundleſs, he having often declared and proteſted, not only to me, but alſo to many of his familiar friends, his *Abhorrence of Popery*, and his ſincere Affection and conſtancy to the *Proteſtant Religion*, as it was eſtabliſhed in *England* by Acts of Parliament.

11. And as he lived, ſo he dyed alſo, a moſt obedient and affectionate Son to his diſtreſſed Mother, *the Church of England*, for whoſe *ſufferings* he ſorrowed unto death. Thoſe, and the foreſight of that *barbarity*, (wherein *Learning* and *Learned men* were to be the objects of ſcorn and cruelty) *broke his heart.*

12. Time was (even amongſt the Heathen) that *Learning* was a ſufficient protection againſt *Tyranny*; witneſs *Antonius Triumvir*, who, when *Varro* (his Enemy and of a contrary part) was liſted for death, He thus gallantly

gallantly ſuperſcribed his Name, *Vivat Varro Vir doctiſſimus.*

13. This our Learned Friend deceaſed at *Kidlington*, Mar. 13. 1646. And was buried in *Chriſt-Church* in *Oxford*. Where lives the *memory* of his *Virtues*, eſpecially of *Courteſie* and *Humility*, not diſdaining the *meaneſt Scholar*, nor proud of his Victorious diſcourſes with the *moſt learned*. And all that knew him, will teſtifie, how free and liberal he was of his *treaſury*, to the full ſatisfaction of all Inquiſitors.

Epitaphium

Epitaphium *Joannis Gregorii.*

NE premas Cineres hoſce, Viator:
Neſcis quot ſub hoc jacent lapillo;
Græculus, Hebræus, Syrus,
Et qui te quovis vincet idiomate.
At ne moleſtus ſis,
Auſculta, & cauſſam auribus tuis imbibe.
Templo excluſus,
Et avita Religione
Jam ſeneſcente, ne dicam ſublata,
Mutavit Chorum, altiorem ut
(capeſſeret.
Vade nunc, ſi libet, & imitare.

R. W.

VIII. Dr. *Brian Duppa* L^d. Bp *of* Winchester.

[From D. *Jasper Maine.*]

1 WHen I look back upon our *late suffering times* (the saddest which I think any History hath recorded) where *oppression* backt with *power* made the Ruine of our *Church* the horrid step and ladder to the Usurpation of the *Crown*, and where the very name of *Bishop* was criminal and odious: And when withal I do consider, by what *unlookt* for way of *providence* the *Order* and *Religion*, like a Treasure snatcht from Shipwreck, was *stupendiously* restored after many years confusion: Methinks that *bush*, which *Moses* saw, was the Emblem of our

Church, kept safe by miracle in the midst of hungry *fire*; and the ship in the Gospel was presented to my eies, where *Christ* and his *Apostles* were lost in a hideous storm: but he awaked and stilled the *winds*, and put a calmness to the *Sea*.

2. In those daies of *publick calamity*, I saw some take for their Pattern the Prophet *Jonas*, and sleep securely in the storm: Other to preserve their wretched fortunes *compounded* with the *Tempest*, and made a *League* and friendship with the *winds*: others of a *nobler* and more *Christian* temper (whose just reward is now to shine like *stars* of honour in the Church) immoveably *resolute* to maintain their *Loyalty* and *Conscience* with the loss of their *lives*, as they had already with their *fortunes*.

3. Yet I hope it will be no *diminution* of their Virtues, if I say, that the *Bishop* of *Salisburies* Carriage in those times of persecution was to

me

me most remarkable: who by this happy restitution and addition of more honour, was made a greater *Bishop* but not a greater *person*, than he had been in his lowest ebbe of Fortune.

4. The payment of his vow in building of an *Alms-house* on the place (at *Richmond*) where himself so often sate, weeping ore the *prospect* not then pleasant to his eye; His large bounty to the *Colledge*, of which I am a member (which if I should name the *Sum* would make the world believe he meant to found a *new* Colledge, and not complete an *old*:) His *dying liberalities* bequeathed to others in his *will*, even to his meanest *Servants*, who were his Servants in distress, are things, which do proclaim him a great and noble *Benefactor*.

5. But these are but the good deeds of his *Fortune* done by the *Bishop* of *Winchester*, the Charities of one possessed with plenty and abundance;

his Rents and Manors share with him as *Co-founders*; and his new *Alms-house* might have it written on the Walls, *A poor Bishop vow'd this house, but a great and mighty built it.*

6. That which made him truly great and *Reverend* in my eies, was to look into his *Noble heart*, his large and bounteous *mind*, where his good *deeds* now, were then but *wishes* and designs. He was truly great to me, when I saw him in his *poverty* anticipate his Alms-house, and *liberal* at his door; and the poor people in his *house* now, had then places at his *gate*: when being reduced to his last *cruse of oyl*, he made the *drops* run to others; and when there was but a handful of *meal* left in the little *barrel*, he then dealt his *loaf* to them that wanted daily bread. In short, when he had but *two Coats* left, to give one to the Naked; when he had hardly more than *one dish*, to make the poor his guests; to see him

him walk on the *Hill* with not much money in his purse, and return back with none: But then to think of laying up *treasures* in Heaven, when he had so little left on earth, was a *Charity* which raised in me a *Religious admiration*, and lookt something like the *Miracle* wrought by our Saviour in the Gospel, where *Multitudes* were fed with two fishes, and five loaves.

7. Nor may I, without some *injustice* to his Virtues, forbear to let the world know, That I never saw *Afflictions* born with a more serene and even temper, than he did his: who in the worst of times stood like a firm unshaken *Rock* in the midst of angry waves; his *Courage* still the same, unbroken or undisturbed with any sad Disasters, not more *publick* than his own.

8. The *Old Church* of *England* still kept up in his *house*, with all its *Forms and Rites*, though publickly forbidden: *Prayers* constantly, and

twice a day, read by him for the *King*; at a time when such *Devotions* were made *Treason* by the Tyrant: and weekly *Sermons* preacht before him, filled with so much *loyalty* and truth, as would any where else have cast the *preacher* into bonds, if not sent him from the *Pulpit* to the place of Execution.

9. To all this, his Lordships continued kindness *to me*, his encouragement of my younger *studies*, which grew up under his *example*, his *Rescue* of me from a shipwrack in the late *undoing* times, when being tost and stript of all, he was a *plank* to save me, and threw me out a *line* which drew me safe to shore, are Reasons sufficient to let the world receive this publick Testimony of my Gratitude.

Ob. An. Dom. 1663.

IX. Dr. *John*

IX. Dr. *John Bramhall* L^d. Archb. *of Armagh.*

[*From* Bi*ſhop* Taylor]

1 THE Death of our late moſt Reverend *Primate* the *Church of Ireland* hath very great reaſon to deplore, and we have great obligation to remember his very many worthy deeds done for this poor afflicted and deſpiſed Church. St. *Paul* that excellent Preacher (*Heb.* 11.) made a Sermon in *Commemoration* of the *Saints*. For ſince good men, while they are alive, have their Converſation in *Heaven*; when they are in Heaven, it is alſo fit that they ſhould in their good names live *upon Earth*. Their great *examples* are an excellent *Sermon* to the Living:

and in praising them when *envy* and *flattery* can have no interest to interpose, as it is the best *incentive* to great things, so to conceal what good God hath wrought by them is great unthankfulness to God and good men.

2. This great man, whom God hath lately taken from our eies, was bred in *Cambridge*, in *Sidney Colledge*, under Mr, *Hulet*, a grave and a worthy man: and he shewed himself not only a *fruitful plant* by his great progress in his studies, but made him another return of *gratitude* by taking care to provide a good employment for him in *Ireland*, where he then began to be greatly interested. *Augustus Cæsar* gave his *Tutor* an honourable Funeral; *Marcus Antonius* erected a Statue to his; *Gratian* the Emperour made his Master *Ausonius* to be Consul, and our worthy *Primate* suffered not the industry of his *teacher* to pass unrewarded.

3. Having paſſed the courſe of his ſtudies in the *Univerſity*, and done his Exerciſe with that Applauſe which is uſually the reward of pregnant wits and hard ſtudy, he was remov'd into *Yorkſhire*: where firſt in the City of *York* he was an aſſiduous *Preacher*, but by the Diſpoſition of Divine providence he happened to be engaged at *Northalerton* in diſputation with three pragmatical *Romiſh Prieſts* of the *Jeſuits* order: whom he ſo much worſted in the *Conference*, and ſo ſhamefully diſadvantaged by the evidence of Truth, repreſented Wiſely and Learnedly, that the famous *Primate* of *York*, Archb. *Matthews*, a learned and moſt excellent Prelate, and a moſt worthy Preacher, hearing of that Triumph, ſent for him and made him his *Chaplain*. In whoſe ſervice he continued till the Death of the *Primate*, but in that time had given ſo much teſtimony of his great dexterity in the Conduct of *Eccleſiaſtical*

and

and Civil Affairs, that he grew dear to his *Master*, and in that employment was made *Prebendary of York*, and then of *Ripon*. The Dean of which Church having made him his *Sub-dean*, he managed the affairs of that *Church* so well, that he soon acquired a greater fame, and entred into the possession of many *hearts*, and admiration to those many more that knew him.

4. There and at his *Parsonage*, he continued long to do the duty of a Learned and good *Preacher*; and by his wisedome, eloquence, and deportment, so gain'd the *Affections* of the Nobility, Gentry, and Commons of that County, that as at his return thither upon the blessed *Restauration* of his most Sacred *Majesty*, he knew himself obliged enough and was so kind as to give them a Visit: so they by their coming in great numbers to *meet* him, their joyful *reception* of him, their great *caressing* of him when he was there, their forward

ward hopes to enjoy him as their *Biſhop*, their trouble at his departure, their *unwillingneſs* to let him go away, gave ſignal teſtimonies that they were *wiſe and kind* enough to underſtand and value his great worth.

5. But while he lived there, he may ſeem like a *Diamond* in the *duſt*; his low fortune cover'd a moſt valuable perſon, till he became obſerv'd by Sir *Tho. Wentworth*, Lord Preſident of *York*, whom we all knew for his great excellencies, and his *great* but *glorious misfortunes.* This great perſon eſpied the great abilities of Doctor *Bramhall*, and made him his *Chaplain*, and brought him into *Ireland*, as one whom he believed would prove the moſt fit inſtrument to ſerve in that deſign, which for two years before his arrival here, he had greatly meditated and reſolved: the *Reformation* of *Religion*, and the *Reparation* of the broken Fortunes of the Church.

6. The *complaints* were many, the *abuſes*

abuses great, the *Causes* of the Church vastly numerous: but as fast as they were brought in, so fast they were by the *Lord Deputy* referred back to Doctor *Bramhall*: Who by his indefatigable *pains*, great *sagacity*, perpetual *watchfulness*, daily and hourly *consultations*, reduc'd things to a more tolerable condition than they had been left in, by the *Schismatical principles* of some, and the unjust prepossessions of others, for many years before. For the *Bishops* were easie to be oppress'd by those that would, and they *complained*, but for a long time had no *helper*; till God raised up that glorious instrument the Earl of *Strafford*, who brought over with him as great *affections* to the *Church*, and to all publick *interests*, and as admirable *abilities*, as ever before his time did invest and adorn any of the *Kings Vice-gerents*.

7. And God fitted his hand with an *instrument* as good, as his skill was great. For the first *Specimen* of his

his Abilities and diligence, in recovery of ſome *loſt Tithes*, being repreſented to his *late Majeſty* of bleſſed and glorious Memory, it pleaſed his Majeſty, upon the Death of *Biſhop Downham* to advance the *Doctor* to the Biſhoprick of *Derry*. Which he not only adorned with an excellent ſpirit, and a wiſe Government, but did more than *double the Revenue*; not by taking any thing from them to whom it was due, but by *reſuming* ſome of the *Churches Patrimony*, which by undue means was detained in unfitting hands.

8. But his *care* was beyond his *Dioceſs*, and his *zeal* broke out to warm all his Brethren: for by the favour of the Lord *Lieutenant*, and his own inceſſant and aſſiduous labour and wiſe conduct, he bought in divers *Impropriations*, cancell'd many unjuſt *alienations*, and did reſtore them to a condition much more tolerable; I ſay much more tolerable: for though he rais'd them above *contempt*,

tempt, yet they were not near to *envy*. But he knew there could not in all times be wanting too many, that *envied* to the *Church* every degree of prosperity. And for ever, since the *Church* by Gods blessing, and the favour of Religious *Kings* and *Princes*, and pious *Nobility*, hath been endowed with fair *Revenues*, the *enemy* hath not been wanting, by pretences of Religion, to take away *Gods portion* from the Church, *&c.* I have heard from a most worthy hand, that at his going into *England*, he gave *account* to the *Archbishop of Canterbury* of 30000 *l.* a year, in the recovery of which he was greatly and principally instrumental.

9. But his care was not determined in the exteriour part only, and accessories of Religion: he was careful, and he was prosperous in it, to reduce that Divine and Excellent Service of our *Church* to publick and constant Exercise, to Unity and Devotion: and to cause the *Articles* of the

the Church of *England* to be accepted as the rule of publick confeſſions and perſwaſions here, that they and we might be *populus unius labii*, of one heart and one lip, building up our hopes of heav'n on a moſt holy Faith, and taking away that *Shibboleth*, which made this Church liſp too undecently. And the excellent and wiſe pains he took in this particular, no man can *dehoneſtate* or reproach, but he that is not willing to confeſs, *That the Church of* England *is the beſt Reformed Church in the world.* God, by the proſperity of *his labours* and a bleſſed effect, gave teſtimony, not only of the piety and wiſdom of his purpoſes, but that he loves to bleſs a *wiſe inſtructor*, when he is vigorouſly employed in a wiſe and Religious Lahour.

10. Theſe were great things, and matter of great envy. At firſt the product was nothing but great *admiration* at his ſtupendious *parts*, and wonder at his mighty *diligence*, and obſer-

observation of his unusual *zeal*: how this quickly past into the natural daughters of envy, *obloquy and slander*. His *zeal* for recovery of the Church Revenues was called *oppression* and rapine: his care of reducing Religion to wise and *justifiable* Principles was called *Popery and Arminianism*, and I know not what names, which signifie what the Authors are pleas'd to mean, and the people to construe and to hate. This made him to walk more *warily*, and do *justly*, and act *prudently*, and conduct his Affairs by the measure of *Laws*, as far as he understood; and indeed that was a very great way. And though every *slanderer* could tell a story, yet none could prove that ever he receiv'd a *bribe* to blind his eyes, *to the value of a pair of Gloves*. It was his own expression, when he gave *Glory to God*, who had preserv'd him innocent.

11. See the greatness of truth and prudence, and how greatly God stood

stood with him. When the numerous swarmes of vexed people heaped up *Catalogues of Accusations*; when the Parliament of *Ireland* imitated the violent procedures of the then disordered *English*; when his glorious *Patron* was taken from his head, and he was disrobed of his great defences; when *Petitions* were invited, and *Accusations* furnished, and *Calumny* was rewarded and managed with Art and Power; when there was above 200 *Petitions* put in against him, and himself *denyed* leave to answer by word of mouth; when he was long *imprison'd*, and treated so, that a *guilty* man would have been broken into *affrightment*, and pittiful and low considerations: yet then, he himself standing almost alone (like *Callimachus* at *Marathon*, invested with Enemies, and cover'd with Arrows) defended himself beyond all the powers of guiltiness, even with the defences of *Truth*, and the bravery of *Innocence*, and answer'd the

Petitions in Writing, sometimes 20 in a day, with so much clearness, evidence of truth, reality of fact, and testimony of Law, that his very *enemies* were asham'd and convinc'd: they found they had done like *Æsop's Viper*, they licked the *File* till their tongues bled, but himself was wholly *invulnerable*.

12. They were therefore to leave their *Master-rolls* and decline the particulars, and fall to their *to μὴ*, to accuse him for going about *to subvert the Fundamental Laws*: the way by which great *Stafford* and *Canterbury* fell. Which was a device, when all reasons fail'd, to oppress the Enemy, by the bold *affirmation* of a conclusion they could *not prove*. But the *Martyr-King*, *Charles* the first, of most glorious and eternal memory, seeing so great a *Champion* likely to be oppress'd with numbers and despair, sent what *restau* he could, his Royal *Letter* for his Bail, which was hardly granted to him; and when it

was,

was, it was upon ſuch *hard terms*, that his very *delivery* was a *perſecution*. He that does *great things* cannot avoid the tongues and teeth of *Envy*: but if *Calumnies* muſt paſs for *Evidences*, the braveſt *Heroes* muſt always be the moſt reproached perſons in the world. But God, who takes care of *Reputations* as he does of *Lives*, by the orders of his *Providence* confutes the ſlanderer, that the memory of the *righteous* man might be embalm'd with *Honour*. And ſo it hapned to this *great* man. For by a publick warrantry, by the concurrent conſent of *both Houſes* of Parliament, the Libellous Petitions againſt him, the falſe Records and publick Monuments of injurious fame were *cancell'd*, and he was reſtor'd *in integrum* to that fame, where his great Labours and juſt Protectures had firſt inſtated him. Which though it was but *juſtice*, yet it was alſo ſuch an *honour*, that it is greater than the virulence of *tongues*, which

his worthiness and their envy had *arm'd* against him.

13. I shall not refuse to speak yet more of his *troubles*, as remembring that St. *Paul*, when he discourses of the *Glories* of the Saints departed, he tells more of their *Sufferings* than of their *prosperities*, as being the Laboratory and *Chrysable* in which God makes his Servants *Vessels of honour* to his Glory. The *storm* quickly grew high; *Words* were changed into *Swords*; iniquity had put on *Arms*: And when it is *armata nequitia*, then a man is hard put to it. The *Rebellion* brake out, the *Bishop* went to his charge at *Derry*; and because he was within the defence of *Walls*, the execrable Traitor Sir *Phelim O Neal* laid a snare to bring him to a dishonourable death. For he wrote a *Letter* to the *Bishop*, pretended intelligence between them, desired that according to their former agreement such a *Gate* might be deliver'd to him. The *Messenger* was not advis'd to

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be cautious, not at all instructed in the *Art of Secresie*: for it was intended that he should be search'd, intercepted, and hanged for ought they cared: but the Arrow was shot against the *Bishop*, that he might be accus'd for base *Conspiracy*, and dye with shame and sad dishonour. But here *God* manifested his mighty care of his Servants. He was pleas'd to send into the heart of the *Messenger* such an affrightment, that he directly ran away with the *Letter*, and never durst come near the Town to deliver it. This story was publish'd by Sir *Phelim* himself, who added, that if he could have ensnar'd the *Bishop*, he had good assurance the *Town* should have been his own. The *goodness of God* is greater than all *the malice of men*.

14. But it seems Sir *Phelims* Treason against the Life of this worthy man had a *Correspondent* in the Town, and it broke out speedily: for what they could not effect by malicious

Stratagem, they did in part by *open Force*: they turned the *Bishop* out of the Town, and upon trifling and unjust pretences search'd his *Carriages*, and took what they pleas'd, till they were asham'd to take more. However though the usage was *sad*, yet it was *recompens'd* to him by his taking *Sanctuary in Oxford*; where he was graciously receiv'd by that most incomparable and divine *Prince*: But having serv'd the King in *Yorkshire* by his Pen, and by his Counsels, and by his Interest, he return'd back to *Ireland*; where under the excellent conduct of *his Grace*, the now Lord Lieutenant, he ran the risque and fortune of *oppressed Virtue*.

15. But God having still resolv'd to afflict us, the good man was forced into the fortune of the *Patriarchs*, to leave his Country, and his Charges, and seek for safety and bread in a *strange Land*. He was not asham'd to *suffer*, where the *Cause* was honourable and glorious. Thus God pro-

provided for the needs of his banish-ed, and *sent a man*, who could mi-nister *comfort* to the afflicted, and *courage* to the persecuted, and *resolu-tion* to the tempted, and *strength* to that Religion, for which they all suffered.

16. And here this great man was indeed *triumphant*, for so it was, that he stood in publick and brave defence for the *Doctrine* and *Discipline* of the *Church of England*. There wanted not diligent *Tempters* in the Church of *Rome*, who taking advantage of the *Afflictions* of his *Sacred Majesty*, (in which state men commonly *suspect* every thing, and like men in *sickness* are willing to change *from side to side*, hoping for ease and finding none) flew at *Royal Game*, and hop'd to draw away the King from that *Re-ligion*, which his most Royal Father, the *best Man* and the *wisest Prince* in the world, had seal'd with the *best* Blood in Christendom; and which himself suck'd in with his *Education*,

and had *confirmed* by choice and reason, and *confess'd* publickly and bravely, and hath since *restor'd* prosperously. *Millistier* was the man, witty and bold enough to attempt a zealous and a foolish undertaking; and addres's'd himself with *ignoble* indeed, but *witty Arts*, to perswade the *King* to leave what was dearer to him than his *eyes*. It is true, it was a *Wave* dash'd against a *Rock*, and an *Arrow* shot against the *Sun*, it could not reach him: but the *Bishop of Derry* turn'd it also, and made it fall upon the Shooters *head*. For he made so ingenious, so learned, and so acute *Reply* to that Book, he so discover'd the *Errours* of the *Roman Church*, retorted the *Arguments*, stated the *Questions*, demonstrated the *Truth*, and shamed their *Procedures*, that nothing could be a greater Argument of the *Bishops* Learning, great Parts, deep Judgment, quickness of Apprehension, and sincerity in the *Catholick and Apostolick Faith*, or of the Follies and

and Prevarications of the Church of *Rome*.

17. But this most Reverend *Prelate* found a nobler adversary, and a braver Scene for his Contention. He found that the *Roman Priests*, being wearied and baffled by the wise Discourses, and pungent Arguments of the *English Divines*, studiously declin'd any more to dispute the *particular questions* against us, but fell at last upon a *general charge*, imputing to the *Church of England* the great crime of *Schism*; and by this they thought they might with most probability deceive unwary and unskilful Readers: for they saw the *Schism*, and they saw we had left them; and because they consider'd not the *Causes*, they resolved to out-face us in the *Charge*. The *Bishop* now, having an *Argument* fit to employ his great abilities, undertakes the question, and in a full Discourse proves the *Church of Rome* not only to be *guilty of the Schism*, by making it necessary

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to depart from them; but they did actuate the *Schism*, and themselves made the *first separations* in the great point of the *Pope's Supremacy*; which was the *palladium* for which they principally contended. He made it appear, that the *Popes of Rome* were *Usurpers* of the Rights of Kings and Bishops, that they brought in *new Doctrines* in every Age, that they impos'd their own *devices* upon Christendom as *Articles* of Faith; that they prevaricated the Doctrines of the Apostles; that the *Church of England* only return'd to her Primitive purity, that she joyn'd with Christ and his Apostles, that she agreed in all the sentiments of the *Primitive Church*.

18. The old *Bishop of Chalcedon*, known to many of us, replyed to this excellent Book, but was soon answer'd by a Rejoynder made by the Lord *Bishop of Derry*; in which he so pressed the former *Arguments*, refuted the *Cavils*, brought in so many impregna-

impregnable *Authorities* and probations, and added so many moments and weights to his Discourse, that the *pleasures* of reading the Book would be the greatest, if the *profit* to the Church of God were not greater. Whenever men will desire to be *satisfied* in those great questions, the *Bishop of Derry's* Book shall be their *Oracle*.

19. I will not insist upon his other *excellent Writings*; but it is known every where, with what Piety and *acumen* he wrote against the *Manichaan* Doctrine of *fatal necessity*, which a late *witty man* had pretended to adorn with a new Vizor: but this *excellent person* washed off the *ceruss* and the meretricious paintings, rarely well asserted the Oeconomy of the *Divine Providence*; and, having once more *triumph'd* over his Adversary, betook himself to the more agreeable attendance upon *Sacred Offices*; and having usefully and wisely discoursed of the Sacred Rite of *Confirmation*, impos'd hands upon the most illustrious

Prin-

Princes the *Dukes of* York *and* Glocester, and the *Princess Royal*, and ministred to them the promise of the Holy Spirit, and ministerially established them in the Religion and Service of the Holy *Jesus*.

20. And one thing more I shall remark, that at his leaving those parts upon the *Kings Return*, some of the *Remonstrant* Ministers of the Low-Countries coming to take their leaves of this great man, and desiring that by his means the *Church of England* would be kind to them: He had reason to grant it, because they were *learned men*, and in many things of a *most excellett Belief*; yet he reproved them, and gave them *caution* against it, that they approached too near, and gave too much countenance to the great and dangerous errours of the *Socinians*.

21. He thus having serv'd God and the King abroad, God was pleas'd to return to the King and to us all, as in the days of old, and we sung the

Song

Song of *David*, *In convertendo captivitatem Sion*. When King *David* and all his Servants returned to *Jerusalem*, this great person, having trod in the *wine-press*, was called to drink of the *wine*; and as an *honorary Reward* of his great Services and Abilities was chosen *Primate* of this National Church. He had this Remark in all his Government, that as he was a great hater of *Sacriledge*, so he professed himself a publick enemy to *non-residence*, and often would declare wisely and religiously against it, allowing it in no case but of necessity or the *greater good* of the Church.

22. There are great things spoken of his Predecessor St. *Patrick*, that he founded 700 Churches and Religious Covents, that he ordained 5000 *Priests*, and with his own hands Consecrated 350 *Bishops*. How true the story is I know not, but we are all witnesses that the late *Primate*, whose memory we now Celebrate, did by an extraordinary contingency

tingency of Providence in one day, conſecrate *two Archbiſhops and ten Biſhops*, and did benefit to almoſt all the Churches in *Ireland*, and was greatly inſtrumental to the *endowments* of the whole *Clergy*, and in the greateſt *abilities* and incomparable *induſtry* was inferiour to none of his moſt glorious *Anteceſſors*.

23. The *Character* which was given of that Learned Primate *Richard of Armagh* by *Trithemius* does exactly fit this our *Father*: *Vir in divinis*, &c. *He was learned in the Scriptures, skilled in ſecular Philoſophy, and not unknowing in the Civil and Canon Laws* (in which ſtudies I wiſh the *Clergy* were with ſome carefulneſs and diligence ſtill more converſant:) *He was of an excellent Spirit, a Scholar in his Diſcourſes, an early and induſtrious Preacher to the People.* And, as if there were a more particular *ſympathy* between their ſouls, our *Primate* had ſo great a veneration to his Memory, that he purpoſed, if he had lived,

lived, to have restor'd his *Monument* in *Dundalk*, which time or impiety or unthankfulness had either omitted or destroyed. So great a lover he was of all true and inherent worth, that he loved it in the very *memory of the Dead*, and to have such great *examples* transmitted to the intuition and imitation of *Posterity*.

24. At his coming to the *Primacy*, he knew he should at first espy little besides the *ruines* of Discipline, a Harvest of Thorns and *Heresies*, prevailing in the hearts of the people, the *Churches* possessed by Wolves and Intruders, mens hearts greatly *estranged* from true Religion: and therefore he set himself to *weed* the Fields of the Church. He treated the *Adversaries* sometimes *sweetly*, sometimes he confuted them *learnedly*, sometimes he rebuked them *sharply*. He visited his *Charges* diligently, and in his own *person*, not only by proxies and instrumental *deputations*: he design'd nothing, that we know of, but

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the *Redintegration of Religion*, the Honour of *God* and the *King*, the restoring of *collapsed* Discipline, and the renovation of the *Faith*, and the Service of God in the Churches: and still he was *indefatigable*, and, even in the last Scene of his life, not willing that God should take him *unemployed*.

25. The last of *January* God sent him a brisk alarm of Death, whereupon he made his *Will*; in which beside the prudence and *presence of Spirit* manifested in making a just and wise settlement of his *Estate*, and provisions for his *descendants*, at midnight and in the trouble of his sickness, and circumstances of *addressing death*, he kept still a special sentiment, and made *confession* of Gods admirable mercies, and gave thanks, that God had permitted him to live to see the blessed *Restauration* of his *Majesty* and the Church of *England*; confessed his *Faith* to be the same as ever, gave *praises* to God that he was born

born and bred up in *this Religion*, and prayed to God, and hoped he should die in the *Communion* of this Church, which he declared to be the *most pure and Apostolical Church in the whole world*. He prayed to God to pardon his frailties and infirmities, relyed upon the Mercies of God, and the Merits of *Jesus Christ*; and with a singular sweetness *resign'd* up his soul into the hands of his Redeemer.

26. But God, who is the great *Choragus* and Master of the *Scenes* of Life and Death, was not pleas'd to draw the Curtains: There was an *Epilogue* to his life, yet to be acted and spoken. He returned to *Actions* of Life, and went on in the methods of the same *procedure* as before, was desirous still to *establish* the Affairs of the Church, complain'd of some *disorders* which he purposed to redress, girt himself to the work: but though his *Spirit* was willing, yet his *Flesh* was weak, and he was *heavy unto death*, and look'd for the last

warning, which seiz'd on him in the *midst* of business; and though it was *sudden*, yet it could not be *unexpected* or unprovided by surprize; and therefore could be no other than that *εὐθανασία* which *Augustus* used to wish unto himself, *a civil and well natur'd death*; without the amazement of troublesome circumstances. His *passive* fortitude had been abundantly tryed before, and therefore there was the less need of it now; his *active* Graces had been abundantly demonstrated by the great and good things he did; and therefore his last Scene was not so laborious: but God call'd him away, something after the manner of *Moses*, which the Jews express by *osculum oris Dei*, the kiss of Gods mouth, that is, a death indeed *foresignified*, but gentle and serene, and without temptation.

27. To sum up all, he was a wise *Prelate*, a learned *Doctor*, a just *Man*, a true *Friend*, a great *Benefactor* to others, a thankful *Beneficiary*

where

where he was obliged himself. He was a faithful *Servant* to his Masters, a loyal *Subject* to the King, a zealous *Asserter* of his Religion against *Popery* on the one side, and *Fanaticism* on the other. The practice of his Religion was not so much in *form* and exteriour Ministeries (though he was a great observer of all the publick *Rites* and Ministeries of the Church) as it was in *doing good* for others. He had the fate of the Apostle St. *Paul*, he passed *through evil report and good report, as a deceiver, and yet true.* He was a man of great business and great resort: he divided his life into *Labour*, and his *Book*: he took care of his *Churches* when he was alive, and even after his death, having left 500 *l.* for the repair of his *Cathedral of Armagh*, and St. *Peters* Church in *Drogheda.* He was an excellent *Scholar*, and rarely well accomplished: first instructed to great excellency by *natural parts*, and then consummated by *study and experience. Melancthon* was

us'd to ſay, that himſelf was a *Logician*, *Pomeranus* a *Grammarian*, *Juſtus Jonas* an *Orator*, but that *Luther* was all theſe. It was greatly true of him, that the ſingle perfections, which make many men eminent, were *united* in this Primate, and made him *illuſtrious*. It will be hard to find his *equal* in all things: for in him were viſible the great lines *of Hookers Judiciouſneſs*, of *Jewels Learning*, and of the *Acuteneſs* of Biſhop *Andrews*. He *wrote* many things fit to be read, and *did* very many things worthy to be *written*; which if we wiſely *imitate*, we may hope to meet him in the Reſurrection of the *Juſt*.

Ob. 1663.

X. Dr. *Jeremy Taylor* L^d Biſhop of *Down.*

[*From Dr.* George Ruſt.]

1. HE was born at *Cambridge*, and brought up in the *Free-School* there, and was ripe for the *Univerſity*, afore Cuſtom would allow of his admittance: but by that time he was *thirteen* years old, he was entred into *Caius Colledge*, and as ſoon as he was *Graduate*, he was choſen *Fellow*.

2. He was a *Man* long afore he was of Age, and knew little more of the ſtate of *Childhood*, than its *Innocency* and pleaſantneſs. From the *Univerſity*, by that time he was *Maſter* of *Arts*, he removed to *London*,

and became publick *Lecturer* in the Church of St. *Pauls*, where he preached to the admiration and astonishment of his Auditory: and by his florid and youthful *Beauty*, and sweet and pleasant *Air*, and sublime and rais'd *Discourses*, he made his Hearers take him for some young *Angel*, newly descended from the visions of Glory.

3. The *Fame* of this new *Star*, that out-shone all the rest of the *Firmament*, quickly came to the notice of the great *Archbishop* of *Canterbury*, who would needs have him *Preach* before him; which he performed not less to his wonder than satisfaction. His *Discourse* was beyond exception, and beyond imitation. Yet the wise *Prelate* thought him *too young*: But the great youth humbly beg'd *his Grace to pardon that fault, and promis'd, if he liv'd, he would mend it.*

4. However the grand *Patron* of Learning and ingenuity, thought it for the advantage of the world, that such

such mighty *parts* should be afforded better opportunities of study and improvement, than a course of constant *Preaching* would allow of. And to that purpose he plac'd him in the Colledge of *All-Souls* in *Oxford*; where *love* and *admiration* still waited upon him: which so long as there is any spark of *Ingenuity* in the breasts of men, must needs be the inseparable *attendants* of so extraordinary a worth and sweetness.

5. He had not been long here afore my Lord of *Canterbury* bestowed upon him the Rectory of *Upingham* in *Rutland-shire*, and soon after preferr'd him to be Chaplain to *King Charles* the *Martyr* of Blessed and immortal Memory. Thus were *Preferments* heaped upon him, but still less than his deserts: and that not through the fault of his great *Masters*, but because the amplest Honours and Rewards were *poor*, and inconsiderable, compar'd with the greatness of his worth and merit.

6. This *great man* had no sooner launch'd out into the world, but a fearful *tempest* arose, and a barbarous and unnatural *War* disturb'd a long and uninterrupted *Peace* and Tranquillity, and brought all things into *disorder* and *confusion*. But his *Religion* taught him to be *Loyal*, and engaged him on his Princes side: whose *cause* and quarrel he always owned, and maintain'd with a great *courage* and *constancy*: till at last, he and his little *Fortune* were shipwrack'd in that great *Hurricane*, that over-turn'd both *Church and State*. This fatal *storm* cast him ashore in a private corner of the world, and a tender *Providence* shrouded him under her wings; and the *Prophet* was fed in the *Wilderness*, and his great *worthiness* procur'd him *friends* that supply'd him with bread and necessaries.

7. In this *solitude* he began to write those excellent *Discourses*, which are enough of themselves to furnish a *Library*, and will be famous to all suc-

succeeding Generations for their greatness of *Wit*, and profoundness of *Judgment*, and richness of *Fansie*, and clearness of *Expression*, and copiousness of *Invention*, and general *usefulness* to all the purposes of a *Christian*. And by these he soon got a great *Reputation* among all persons of judgment and indifferency; and his *Name* will grow greater still, as the world grows better and wiser.

8. When he had spent some years in this *retirement*, it pleased God to visit his Family with *Sickness*, and to take to himself the dear pledges of his favour, *three Sons* of great hopes and expectations, within the space of two or three months. And though he had learn'd a quiet submission unto the *Divine Will*, yet the *Affliction* touch'd him so sensibly, that it made him desirous to leave the Country: And going to *London*, he there met my Lord *Conway*, a person of great Honour and Generosity, who making a kind profer, the good man embrac'd

it,

it, and that brought him over into *Ireland*, and settled him at *Portmore*, a place made for study and contemplation, which he therefore dearly loved. And here he wrote his *Cases of Conscience*; a Book that is able alone to give its Author *Immortality*.

9. By this time the wheel of *Providence* brought about the *Kings* happy *Restauration*, and there began a new world, and the *Spirit* of God mov'd upon the face of the *Waters*, and out of a confused *Chaos* brought forth Beauty and Order, and all the *three Nations* were inspir'd with a new Life, and became *Drunk* with an excess of *Joy*. Among the rest, this *Loyal Subject* went over to Congratulate the Prince and Peoples Happiness, and bear a part in the *Universal Triumph*.

10. It was not long after his *Sacred Majesty* began the settlement of the Church, and the Great Doctor *Jeremy Taylor* was resolv'd upon, for the Bishoprick of *Down* and *Conor*, and

and not long after *Dromore* was added to it. And it was but reasonable that the *King* and *Church* should consider their *Champion*, and reward the pains and sufferings he underwent in the defence of their Cause and Honour.

11. With what *care and faithfulness* he discharg'd his *Office*, we are all his witnesses; what good *Rules* and Directions he gave his *Clergy*, and how he taught us the practice of them by his own *Example*. Upon his coming over *Bishop*, he was made a *Privy Counsellor*, and the *University* of *Dublin* gave him their Testimony, by recommending him for their *Vice-Chancellor*; which honourable Office he kept to his dying day.

12. During his being in this *See*, he wrote several excellent Discourses, particularly his *Dissuasive from Popery* (which was received by a general Approbation) and a *Vindication* of it from some impertinent Cavillers, that pretend to *answer* Books, when

when there is nothing towards it, more than the very *Title Page*.

13. This great *Prelate* improv'd his *Talent* with a mighty industry, and managed his *Stewardship* rarely well: and his *Master*, when he call'd for his Accounts, found him busie, and at his work, and employ'd upon an excellent Subject, *A Discourse upon the Beatitudes*: Which if finish'd, would have been of great use to the world, and solv'd most of the *Cases of Conscience* that occur to a *Christian*, in all the varieties of states and conditions. But the *All-wise God* hath ordained it otherwise, and hath call'd home his good Servant, to give him a portion in that blessedness that *Jesus Christ* hath promised to all his faithful Disciples and Followers.

14. Thus having given you a brief account of his *Life*, I will add a *Character* of his person; although the Subject can hardly be reach'd by any expressions; for he was none of Gods ordinary works, but his *Endowments*

downments were so many and so great, as really made him a *Miracle*.

15. *Nature* had befriended him much in his constitution, for he was a person of a most sweet and obliging *Humour*, of great *Candour* and ingenuity; and there was so much of *Salt*, and fineness of Wit, and prettiness of address in his familiar Discourses, as made his *Conversation* have all the pleasantness of a *Comedy*, and all the usefulness of a *Sermon*. His *Soul* was made up of *Harmony*, and he never spake, but he charm'd his Hearer not only with the clearness of his *Reason*, but all his words, and his very *Tone* and *Cadencies* were strangely *Musical*.

16. But that which did most of all captivate and enrich, was the *gaiety* and *richness* of his *Fansie*. For he had much in him of that *natural Enthusiasm*, that inspires all great *Poets* and *Orators*; and there was a generous *ferment* in his Blood and Spirits that set his *Fansie* bravely a work, and made

made it swell, and teem, and become pregnant to such degrees of Luxuriancy, as nothing, but the greatness of his *Wit* and *Judgment*, could have kept it within due bounds and measures.

17. And indeed it was a *rare mixture*, and a single instance, hardly to be found in any Age. For the great *Tryer of wits* has told us, That there is a peculiar and several *Complexion* requir'd for *Wit*, and *Judgment*, and *Fansie*: and yet you might have found all these in this great Personage, in their eminency and perfection.

18. But that which made his Wit and Judgment so considerable, was the largeness and freedom of his *Spirit*. For *Truth* is plain and easie to a mind disintangled from *Superstition* and *prejudice*. He was one of the [illegible], a sort of brave Philosophers that *Laërtius* speaks of, that did not addict themselves to any particular Sect, but *ingenuously* sought for

for Truth among all the wrangling Schools. And they found her miserably torn and *rent to pieces*, and parcell'd into rags, by the several contending parties, and so *disfigur'd and mishapen*, that it was hard to know her; but they made a shift to gather up her *scatter'd Limbs*, which as soon as they came together, by a strange sympathy and connaturalness, presently united into a lovely and beautiful *Body*.

19. This was the *Spirit* of this great man, he weighed mens *Reasons*, and not their *Names*, and was not scar'd with the ugly *Vizars*, men usually put upon *persons* they hate, and *opinions* they dislike; nor affrighted with the *Anathema's* and Execrations of an *Infallible Chair*; which he looked upon only as *Bugbears* to terrifie weak and childish minds. He consider'd, that it is not likely any *one* party should wholly *engross* Truth to themselves, that *Obedience* is the only way to true *knowledge* (which is an *Argu-*

ments

ment that he hath manag'd rarely well, in that excellent *Sermon* of his which he calls *Via intelligentiæ*:) that God always and only teaches *docible and ingenuous* minds, that are willing to hear, and ready to obey according to their *Light*: that it is impossible, a pure, humble, resigned, *God-like Soul* should be kept out of *Heav'n*, whatever mistakes it might be subject to in this state of Mortality; that the design of Heav'n is not to fill mens *Heads*, and feed their *Curiosities*, but to better their *Hearts* and mend their *Lives*. Such considerations as these made him *impartial* in his disquisitions, and give a due allowance to the *Reasons* of his *Adversary*, and contend for *Truth* and not for *Victory*.

20. To these advantages of *Nature*, and excellency of his *Spirit*, he added an indefatigable *Industry*, and God gave a plentiful *Benediction*: for there were very few kinds of Learning but he was a *Mystes*, and a great Master in them.

21. He

21. He was a rare *Humanist*, and hugely verst in all the *polite* parts of Learning, and had throughly concocted all the antient *Moralists*, *Greek*; and *Roman*, *Poets*, and *Orators*; and was not unacquainted with the refined Wits of the later Ages, whether *French*, or *Italian*.

22. But he had not only the Accomplishments of a *Gentleman*, but so *universal* were his *parts*, that they were proportion'd to every thing. And though his Spirit and Humour were made up of *smoothness* and gentleness, yet he could bear with the harshness and *roughness* of the *Schools*, and was not unseen in their subtilties and *spinosities*, and upon occasion could make them serve his purpose: And yet, I believe, he thought many of them very near a kin to the *Famous Knight* of the *Mancha*, and would make sport sometimes with the *Romantick* Sophistry, and *phantastick* Adventures of *School-Errantry*.

23. His skill was great, both in

the *Civil* and *Canon Law*, and *Casuistical Divinity*: And he was a rare *conductor* of Souls, and knew how to *counsel*, and to advise; to solve difficulties and determine *Cases*, and quiet *Consciences*. And he was no Novice in Mr. *J. S.*'s *new Science of Controversie*: but could manage an Argument, and make *reparties* with a strange dexterity. He understood what the several *Parties* in *Christendom* have to say for themselves; and could plead their cause to better advantage than any *Advocate* of their Tribe; and when he had done, he could *confute* them too, and shew, that better *Arguments* than ever they could produce for themselves, would afford no sufficient ground for their fond *Opinions*.

24. I shall adde only his great acquaintance with the *Fathers* and *Ecclesiastical* Writers, and the *Doctors* of the first and purest Ages both of the *Greek* and *Latin* Church; which he has made use of against the *Romanists*,

mists, to vindicate the *Church of England* from the Challenge of *Innovation*, and prove her to be truly *Antient*, *Catholick*, and *Apostolical*.

25. But *Religion* and *Virtue* is the Crown of all other Accomplishments: and it was the *Glory* of this great man, to be thought a *Christian*, and whatever you added to it, he look'd upon as a term of *diminution*. And yet he was a *zealous* Son of the *Church of England*; but that was, because he judg'd her, (and with great reason) a Church the *most purely Christian* of any in the world.

26. In his younger years he met with some assaults from *Popery*, and the high pretensions of their *Religious Orders* were very accommodate to his *devotional Temper*. But he was always so much *Master* of himself, that he would never be govern'd by any thing but *Reason*, and the evidence of *Truth*: which engag'd him in the study of those *Controversies*; and to how good purpose, the *world* is by this

[illegible] a sufficient [illegible] ger, and the more he [illegible] worse be lik'd the *Roman Cause*, and became at last to censure them with some severity: but I confess, I have so great an opinion of his *Judgment*, and the *Charitableness* of his Spirit, that I am afraid he did not think worse of them than they *deserve*.

27. But *Religion* is not a matter of *Theory* and Orthodox *Notions*, and it is not enough to *believe* aright, but we must practice accordingly: and to Master our *Passions*, and to make a right use of that αὐτεξούσιον and *power* that God has given us over our own *actions*, is a greater glory than all other *Accomplishments* that can adorn the mind of man. And therefore I shall close my *Character* of this great Personage with a touch upon some of those *Virtues*, for which his *Memory* will be precious to all *Posterity*.

28. He was a person of great *Humility*, and, notwithstanding his stupendious Parts, and Learning, and emi-

eminency of place, he had nothing in him of *Pride* and *Humour*, but was *courteous* and *affable*, and of easie *access*, and would lend a ready *ear* to the *Complaints*, yea to the *impertinences* of the meanest persons.

29. His Humility was coupled with an extraordinary *Piety*, and I believe he spent the greatest part of his time in *Heaven*. His solemn *hours of Prayer* took up a considerable portion of his life; and we are not to doubt but he had learn'd of St. *Paul* to pray continually; and that *occasional ejaculations*, and frequent aspirations and emigrations of his Soul after God, made up the best part of his Devotions.

30. But he was not only a good man God-ward, but he was come to the top of St. *Peters* Gradation, and to all his other Virtues added a large and diffusive *Charity*. And whoever compares his plentiful *Incomes* with the *inconsiderable estate* he left at his *Death*, will be easily convinc'd, that

Charity was steward for a great proportion of his *Revenue*. But the *Hungry* that he fed, and the *Naked* that he cloath'd, and the *distress'd* that he supply'd, and the *fatherless* that he provided for; the *poor Children* that he put to *Apprentice*, and brought up at *School*, and maintain'd at the *University*, will now sound a Trumpet to that *Charity*, which he dispersed with his *right hand*, but would not suffer his *left hand* to have any knowledge of it.

31. To sum up all in a few words, This *Great Prelate*, had the Good Humour of a *Gentleman*, the Eloquence of an *Orator*, the Fansie of a *Poet*, the acuteness of a *Schoolman*, the profoundness of a *Philosopher*, the Wisdom of a *Chancellor*, the Sagacity of a *Prophet*, the Reason of an *Angel*, and the Piety of a *Saint*. He had Devotion enough for a *Cloister*, Learning enough for an University, and Wit enough for a Colledge of *Virtuosi*: And, had his *Parts* and *Endowments* been parcell'd out among his poor

[illegible] clergy that he left behind him, it would perhaps have made one of the best *Diocese* in the world.

32. But alas! *Our Father, Our Father! The Horses of our Israel, and the Chariot thereof!* He is gone, and has carried his *Mantle*, and his *Spirit* along with him up to *Heaven*; and the *Sons* of the Prophets have lost all their beauty and *lustre*, which they enjoy'd only from the *reflection* of his Excellencies, which were bright and radiant enough, to cast a *glory* upon a whole order of Men. But the *Sun* of this our world, after many attempts to break through the crust of an earthly Body, is at last swallow'd up in the great *Vortex* of Eternity; and there all his *Macula* are scatter'd and dissolv'd, and he is *fix'd* in an *Orb* of Glory, and shines among his *Brethren-stars*, that in their several Ages gave *Light* to the world, and *turn'd many Souls unto Righteousness*.

33. And we that are *left behind*, though we can never *reach* his perfections,

Aug. 13. 1667.

Soli Deo Gloria.

FINIS.